

## Table of Contents

Catechisms	8
A Puritan Catechism	8
The Baltimore Complete Catechism	16
LESSON 1: On the End of Man.	16
LESSON 2: On God and His Perfections	20
LESSON 3: On the Unity and Trinity of God	22
LESSON 4: On Creation	25
LESSON 5: On our First Parents and the Fall	28
LESSON 6: On Sin and Its Kinds ON SIN AND ITS KINDS.	32
LESSON 7: On the Incarnation and Redemption	37
LESSON 8: On Our Lord's Passion, Death, Resurrection, and Ascension	43
LESSON 9: On the Holy Ghost and His Descent upon the Apostles	50
LESSON 10: On the Effects of the Redemption	53
LESSON 11: On the Church	57
LESSON 12: On the Attributes and Marks of the Church	61
LESSON 13: On the Sacraments in General	69
LESSON 14: On Baptism	75
LESSON 15: On Confirmation	81
LESSON 16: On the Gifts and Fruits of the Holy Ghost	85
LESSON 17: On the Sacrament of Penance	88
LESSON 18: On Contrition	92
LESSON 19: On Confession	95
LESSON 20: On the Manner of Making a Good Confession	102
LESSON 21: On Indulgences	104
LESSON 22: On the Holy Eucharist	108
LESSON 23: On the Ends for Which the Holy Eucharist Was Instituted	111
LESSON 24: On the Sacrifice of the Mass	114
LESSON 25: On Extreme Unction and Holy Orders	120
LESSON 26: On Matrimony	127

LESSON 27: On the Sacramentals	134
LESSON 28: On the Sacramentals	141
LESSON 29: On the Commandments of God	148
LESSON 30: On the First Commandment	150
LESSON 31: The First Commandment -- On the Honor and Invocation of the Saints	156
LESSON 32: From the Second to the Fourth Commandment	160
LESSON 33: From the Fourth to the Seventh Commandment	165
LESSON 34: From the Seventh to the End of the Tenth Commandment	169
LESSON 35: On the First and Second Commandments of the Church	173
LESSON 36: On the Third, Fourth, Fifth, and Sixth Commandments of the Church	176
LESSON 37: On the Last Judgment and the Resurrection, Hell, Purgatory, and Heaven	179
The Baltimore Larger Catechism	182
The Baltimore Smaller Catechism	229
The Episcopal Catechism	235
The Heidelberg Catechism	249
The Westminster Larger Catechism	267
The Westminster Shorter Catechism	291
Confessions	299
A Puritan Confession	299
CHAPTER 1	299
CHAPTER 2	301
CHAPTER 3	301
CHAPTER 4	302
CHAPTER 5	302
CHAPTER 6	303
CHAPTER 7	304
CHAPTER 8	304
CHAPTER 9	305
CHAPTER 10	306
CHAPTER 11	306
CHAPTER 12	307
CHAPTER 13	307

CHAPTER 14	307
CHAPTER 15	308
CHAPTER 16	308
CHAPTER 17	309
CHAPTER 18	309
CHAPTER 19	310
CHAPTER 20	311
CHAPTER 21	312
CHAPTER 22	313
CHAPTER 23	313
CHAPTER 24	314
CHAPTER 25	314
CHAPTER 26	315
CHAPTER 27	315
CHAPTER 28	315
CHAPTER 29	316
CHAPTER 30	317
CHAPTER 31	317
The Augsburg Confession	317
The Episcopal Confession	337
The Geneva Confession	345
ARTICLE 1 - The Word of God	345
The London Baptist Confession	349
CHAPTER 1 - Of the Holy Scriptures	349
CHAPTER 2 - Of God and of the Holy Trinity	351
CHAPTER 3 - Of God's Decree	353
CHAPTER 4 - Of Creation	354
CHAPTER 5 - Of Divine Providence	354
CHAPTER 6 - Of the Fall of Man, of Sin, and of the Punishment Thereof	356
CHAPTER 7 - Of God's Covenant	357
CHAPTER 8 - Of Christ the Mediator	357
CHAPTER 9 - Of Free Will	360

CHAPTER 10 - Of Effectual Calling	360
CHAPTER 12 - Of Adoption	361
CHAPTER 13 - Of Sanctification	362
CHAPTER 14 - Of Saving Faith	362
CHAPTER 15 - Of Repentance Unto Life and Salvation	363
CHAPTER 16 - Of Good Works	364
CHAPTER 17 - Of The Perseverance Of The Saints	365
CHAPTER 18 - Of the Assurance of Grace and Salvation	366
CHAPTER 19 - Of the Law of God	367
CHAPTER 20 - Of the Gospel, and of the Extent of the Grace	368
CHAPTER 21 - Of Christian Liberty and Liberty of Conscience	369
CHAPTER 22 - Of Religious Worship and the Sabbath Day	370
CHAPTER 23 - Of Lawful Oaths and Vows	372
CHAPTER 24 - Of the Civil Magistrate	372
CHAPTER 25 - Of Marriage	373
CHAPTER 26 - Of the Church	373
CHAPTER 27 - Of the Communion of Saints	376
CHAPTER 28 - Of Baptism and the Lord's Supper	376
CHAPTER 29 - Of Baptism	377
CHAPTER 30 - Of the Lord's Supper	377
CHAPTER 31 - Of the State of Man After Death, and of the Resurrection of the Dead	378
CHAPTER 32 - Of the Last Judgment	379
The Scots Confession	380
CHAPTER 1 - God	380
The Second Helvetic Confession	390
CHAPTER 1 - Of The Holy Scripture Being The True Word of God	390
The Westminster Confession	446
CHAPTER 1 - Of the Holy Scripture	446
CHAPTER 2 - Of God, and of the Holy Trinity	448
CHAPTER 3 - Of God's Eternal Decree	449
CHAPTER 4 - Of Creation	449
CHAPTER 5 - Of Providence	449

CHAPTER 6 - Of the Fall of Man, of Sin, and of the Punishment Thereof	450
CHAPTER 7 - Of God's Covenant with Man	450
CHAPTER 8 - Of Christ the Mediator	451
CHAPTER 9 - Of Free Will	452
CHAPTER 10 - Of Effectual Calling	452
CHAPTER 11 - Of Justification	453
CHAPTER 12 - Of Adoption	453
CHAPTER 13 - Of Sanctification	453
CHAPTER 14 - Of Saving Faith	454
CHAPTER 15 - Of Repentance Unto Life	454
CHAPTER 16 - Of Good Works	454
CHAPTER 17 - Of the Perseverance of the Saints	455
CHAPTER 18 - Of the Assurance of Grace and Salvation	455
CHAPTER 19 - Of the Law of God	456
CHAPTER 20 - Of Christian Liberty and Liberty of Conscience	457
CHAPTER 21 - Of Religious Worship and the Sabbath Day	457
CHAPTER 22 - Of Lawful Oaths and Vows	458
CHAPTER 23 - Of the Civil Magistrate	459
CHAPTER 24 - Of Marriage and Divorce	459
CHAPTER 25 - Of the Church	459
CHAPTER 26 - Of the Communion of Saints	460
CHAPTER 27 - Of the Sacraments	460
CHAPTER 28 - Of Baptism	461
CHAPTER 29 - Of the Lord's Supper	461
CHAPTER 30 - Of Church Censures	462
CHAPTER 31 - Of Synods and Councils	462
CHAPTER 32 - Of the State of Man After Death, and of the Resurrection of the Dead	463
CHAPTER 33 - Of the Last Judgment	463
CHAPTER 34 - Of the Holy Spirit	463
CHAPTER 35 - Of the Gospel of the Love of God and Missions	464
Creeds	464
Canons of the Council of Orange	464

INTRODUCTION	464
CANON 1	465
CANON 2	465
CANON 3	465
CANON 4	465
CANON 5	465
CANON 6	465
CANON 7	466
CANON 8	466
CANON 9	466
CANON 10	466
CANON 11	466
CANON 12	466
CANON 13	466
CANON 14	466
CANON 15	466
CANON 16	467
CANON 17	467
CANON 18	467
CANON 19	467
CANON 20	467
CANON 21	467
CANON 22	467
CANON 23	467
CANON 24	468
CANON 25	468
CONCLUSION	468
Definition of Chalcedon	469
The Anathemas of the 2nd Council of Constantinople	469
ANATHEMA 1	469
ANATHEMA 2	469
ANATHEMA 3	469

ANATHEMA 4	469
ANATHEMA 5	470
ANATHEMA 6	470
ANATHEMA 7	470
ANATHEMA 8	471
ANATHEMA 9	471
ANATHEMA 10	471
ANATHEMA 11	471
The Apostle's Creed	471
The Athanasian Creed	472
The Nicene Creed	472
Luther's 95 Theses	473
95 Theses Martin Luther nailed on the church door at Wittenburg.	473

## Catechisms

A Catechism is a manual of Christian doctrine drawn up in the form of questions and answers, especially one for religious instruction. The first such manual was compiled by the English scholar Alcuin in the 8th century. Emphasis on the use of a catechism, particularly its memorization by rote, has diminished in recent years.

### A Puritan Catechism

Compiled by C. H. Spurgeon

---

I am persuaded that the use of a good Catechism in all our families will be a great safeguard against the increasing errors of the times, and therefore I have compiled this little manual from the Westminster Assembly's and Baptist Catechisms, for the use of my own church and congregation. Those who use it in their families or classes must labour to explain the sense; but the words should be carefully learned by heart, for they will be understood better as years pass. May the Lord bless my dear friends and their families evermore, is the prayer of their loving Pastor.

C. H. Spurgeon

---

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2:15

---

Published about Oct 14, 1855, when Spurgeon was 21 years old. On Oct. 14, Spurgeon preached Sermon No. 46 to several thousand who gathered to hear him at New Park Street Chapel. When the sermon was published it contained an announcement of this catechism. The text that morning was, "Lord, thou hast been our dwelling place in all generations." Psalm 90:1. Used with permission from the Online Bible <http://www.onlinebible.org>

---

Q1: What is the chief end of man?

A1: Man's chief end is to glorify God, ( [1 Corinthians 10:31](#) ) and to enjoy him for ever. ( [Psalms 73:25](#) [Psalms 73:26](#) )

Q2: What rule has God given to direct us how we may glorify him?

A2: The Word of God which is contained in the Scriptures of the Old and New Testaments ([Ephesians 2:20](#) ; [2 Timothy 3:16](#) ) is the only rule to direct us how we may glorify God and enjoy him. ( [1 John 1:3](#) )

Q3: What do the Scriptures principally teach?

A3: The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man. ( [2 Timothy 1:13](#) ; [Ecclesiastes 12:13](#) )

Q4: What is God?

A4: God is Spirit, ( [John 4:24](#) ) infinite, ( [Job 11:7](#) ) eternal, ( [Psalms 90:2](#) ; [1 Timothy 1:17](#) ) and unchangeable ( [James 1:17](#) ) in his being, ( [Exodus 3:14](#) ) wisdom, power, ( [Psalms 147:5](#) ) holiness, ( [Revelation 4:8](#) ) justice, goodness and truth. ( [Exodus 34:6](#) [Exodus 34:7](#) )

Q5: Are there more Gods than one?

A5: There is but one only, ( [Deuteronomy 6:4](#) ) the living and true God. ( [Jeremiah 10:10](#) )



Q6: How many persons are there in the Godhead?

A6: There are three persons in the Godhead, the Father, the Son, and the Holy Spirit, and these three are one God, the same in essence, equal in power and glory. ( [1 John 5:7](#) ; [Matthew 28:19](#) )

Q7: What are the decrees of God?

A7: The decrees of God are his eternal purpose according to the counsel of his own will, whereby for his own glory he has foreordained whatever comes to pass. ( [Ephesians 1:11](#) [Ephesians 1:12](#) )

Q8: How does God execute his decrees?

A8: God executes his decrees in the works of creation, ( [Revelation 4:11](#) ) and providence. ( [Daniel 4:35](#) )

Q9: What is the work of creation?

A9: The work of creation is God's making all things ( [Genesis 1:1](#) ) of nothing, by the Word of his power, ( [Hebrews 11:3](#) ) in six normal consecutive days, ( [Exodus 20:11](#) ) and all very good. ( [Genesis 1:31](#) )

Q10: How did God create man?

A10: God created man, male and female, after his own image, ( [Genesis 1:27](#) ) in knowledge, righteousness, and holiness ( [Colossians 3:10](#) ; [Ephesians 4:24](#) ) with dominion over the creatures. ( [Genesis 1:28](#) )

Q11: What are God's works of providence?

A11: God's works of providence are his most holy, ( [Psalms 145:17](#) ) wise, ( [Isaiah 28:29](#) ) and powerful, ( [Hebrews 1:3](#) ) preserving and governing all his creatures, and all their actions. ( [Psalms 103:19](#) ; [Matthew 10:29](#) )

Q12: What special act of providence did God exercise toward man in the state wherein he was created?

A12: When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; ( [Galatians 3:12](#) ) forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death. ( [Genesis 2:17](#) )

Q13: Did our first parents continue in the state wherein they were created?

A13: Our first parents being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God, ( [Ecclesiastes 7:29](#) ) by eating the forbidden fruit. ( [Genesis 3:6-8](#) )

Q14: What is sin?

A14: Sin is any want of conformity to, or transgression of the law of God. ( [1 John 3:4](#) )

Q15: Did all mankind fall in Adam's first transgression?

A15: The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression. ( [1 Corinthians 15:22](#) ; [Romans 5:12](#) )

Q16: Into what estate did the fall bring mankind?

A16: The fall brought mankind into a state of sin and misery. ( [Romans 5:18](#) )

Q17: Wherein consists the sinfulness of that state whereinto man fell?

A17: The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin, ( [Romans 5:19](#) ) the want of original righteousness, ( [Romans 3:10](#) ) and the corruption of his whole nature, which is commonly called original sin, ( [Ephesians 2:1](#) ; [Psalms 51:5](#) ) together with all actual transgressions which proceed from it. ( [Matthew 15:19](#) )

Q18: What is the misery of that state whereinto man fell?

A18: All mankind, by their fall, lost communion with God, ( [Genesis 3:8](#) [Genesis 3:24](#) ) are under his wrath and curse, ( [Ephesians 2:3](#) ; [Galatians 3:10](#) ) and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever. ( [Romans 6:23](#) ; [Matthew 25:41](#) )

Q19: Did God leave all mankind to perish in the state of sin and misery?

A19: God having, out of his good pleasure from all eternity, elected some to everlasting life, ( [2 Thessalonians 2:13](#) ) did enter into a covenant of grace to deliver them out of the state of sin and misery, and to bring them into a state of salvation by a Redeemer. ( [Romans 5:21](#) )

Q20: Who is the Redeemer of God's elect?

A20: The only Redeemer of God's elect is the Lord Jesus Christ, ( [1 Timothy 2:5](#) ) who being the eternal Son of God, became man, ( [John 1:14](#) ) and so was and continues to be God and man, in two distinct natures and one person for ever. ( [1 Timothy 3:16](#) ; [Colossians 2:9](#) )

Q21: How did Christ, being the Son of God, become man?

A21: Christ, the son of God, became man by taking to himself a true body, ( [Hebrews 2:14](#) ) and a reasonable soul, ( [Matthew 26:38](#) ; [Hebrews 4:15](#) ) being conceived by the power of the Holy Spirit in the Virgin Mary, and born of her, ( [Luke 1:31](#) [Luke 1:35](#) ) yet without sin. ( [Hebrews 7:26](#) )

Q22: What offices does Christ execute as our Redeemer?

A22: Christ as our Redeemer executes the offices of a prophet, ( [Acts 3:22](#) ) of a priest, ( [Hebrews 5:6](#) ) and of a king, ( [Psalms 2:6](#) ) both in his state of humiliation and exaltation.

Q23: How does Christ execute the office of a prophet?

A23: Christ executes the office of a prophet, in revealing to us, ( [John 1:18](#) ) by his Word, ( [John 20:31](#) ) and Spirit, ( [John 14:26](#) ) the will of God for our salvation.

Q24: How does Christ execute the office of a priest?

A24: Christ executes the office of a priest, in his once offering up himself a sacrifice to satisfy divine justice, ( [Hebrews 9:28](#) ) and to reconcile us to God, ( [Hebrews 2:17](#) ) and in making continual intercession for us. ( [Hebrews 7:25](#) )

Q25: How does Christ execute the office of a king?

A25: Christ executes the office of a king in subduing us to himself, ( [Psalms 110:3](#) ) in ruling and defending us, ( [Matthew 2:6](#) ; [1 Corinthians 15:25](#) ) and in restraining and conquering all his and our enemies.

Q26: Wherein did Christ's humiliation consist?

A26: Christ's humiliation consisted in his being born, and that in a low condition, ( [Luke 2:7](#) ) made under the law, ( [Galatians 4:4](#) ) undergoing the miseries of this life, ( [Isaiah 53:3](#) ) the wrath of God, ( [Matthew 27:46](#) ) and the cursed death of the cross; ( [Philippians 2:8](#) ) in being buried, and continuing under the power of death for a time. ( [Matthew 12:40](#) )

Q27: Wherein consists Christ's exaltation?

A27: Christ's exaltation consists in his rising again from the dead on the third day, ( [1 Corinthians 15:4](#) ) in ascending up into heaven, and sitting at the right hand of God the Father, ( [Mark 16:19](#) ) and in coming to judge the world at the last day. ( [Acts 17:31](#) )

Q28: How are we made partakers of the redemption purchased by Christ?

A28: We are made partakers of the redemption purchased by Christ, by the effectual application of it to us ( [John 1:12](#) ) by his Holy Spirit. ( [Titus 3:5](#) [Titus 3:6](#) )

Q29: How does the Spirit apply to us the redemption purchased by Christ?

A29: The Spirit applies to us the redemption purchased by Christ, by working faith in us, ([Ephesians 2:8](#)) and by it uniting us to Christ in our effectual calling. ([Ephesians 3:17](#))

Q30: What is effectual calling?

A30: Effectual calling is the work of God's Spirit ([2 Timothy 1:9](#)) whereby, convincing us of our sin and misery, ([Acts 2:37](#)) enlightening our minds in the knowledge of Christ, ([Acts 26:18](#)) and renewing our wills, ([Ezekiel 36:26](#)) he does persuade and enable us to embrace Jesus Christ freely offered to us in the gospel. ([John 6:44](#) [John 6:45](#))

Q31: What benefits do they who are effectually called, partake of in this life?

A31: They who are effectually called, do in this life partake of justification, ([Romans 8:30](#)) adoption, ([Ephesians 1:5](#)) sanctification, and the various benefits which in this life do either accompany, or flow from them. ([1 Corinthians 1:30](#))

Q32: What is justification?

A32: Justification is an act of God's free grace, wherein he pardons all our sins, ([Romans 3:24](#) [Ephesians 1:7](#)) and accepts us as righteous in his sight ([2 Corinthians 5:21](#)) only for the righteousness of Christ imputed to us, ([Romans 5:19](#)) and received by faith alone. ([Galatians 2:16](#) ; [Philippians 3:9](#))

Q33: What is adoption?

A33: Adoption is an act of God's free grace, ([1 John 3:1](#)) whereby we are received into the number, and have a right to all the privileges of the sons of God. ([John 1:12](#) ; [Romans 8:17](#))

Q34: What is sanctification?

A34: Sanctification is the work of God's Spirit, ([2 Thessalonians 2:13](#)) whereby we are renewed in the whole man after the image of God, ([Ephesians 4:24](#)) and are enabled more and more to die to sin, and live to righteousness. ([Romans 6:11](#))

Q35: What are the benefits which in this life do either accompany or flow from justification, adoption, and sanctification?

A35: The benefits which in this life do accompany or flow from justification, ([Romans 5:1](#) [Romans 5:2](#) [Romans 5:5](#)) are assurance of God's love, peace of conscience, joy in the Holy Spirit, ([Romans 14:17](#)) increase of grace, perseverance in it to the end. ([Proverbs 4:18](#) ; [1 John 5:13](#) ; [1 Peter 1:5](#))

Q36: What benefits do believers receive from Christ at their death?

A36: The souls of believers are at their death made perfect in holiness, ([Hebrews 12:23](#)) and do immediately pass into glory, ([Philippians 1:23](#) ; [2 Corinthians 5:8](#) ; [Luke 23:43](#)) and their bodies, being still united to Christ, ([1 Thessalonians 4:14](#)) do rest in their graves ([Isaiah 57:2](#)) till the resurrection. ([Job 19:26](#))

Q37: What benefits do believers receive from Christ at the resurrection?

A37: At the resurrection, believers being raised up in glory, ([1 Corinthians 15:43](#)) shall be openly acknowledged and acquitted in the day of judgment, ([Matthew 10:32](#)) and made perfectly blessed both in soul and body in the full enjoying of God ([1 John 3:2](#)) to all eternity. ([1 Thessalonians 4:17](#))

Q38: What shall be done to the wicked at their death?

A38: The souls of the wicked shall at their death be cast into the torments of hell, ([Luke 16:22-24](#)) and their bodies lie in their graves till the resurrection, and judgement of the great day. ([Psalms 49:14](#))

Q39: What shall be done to the wicked at the day of judgment?

A39: At the day of judgment the bodies of the wicked being raised out of their graves, shall be

sentenced, together with their souls, to unspeakable torments with the devil and his angels for ever. ( [Daniel 12:2](#) ; [John 5:28](#) [John 5:29](#) ; [2 Thessalonians 1:9](#) ; [Matthew 25:41](#) )

Q40: What did God reveal to man for the rule of his obedience?

A40: The rule which God first revealed to man for his obedience, is the moral law, ( [Deuteronomy 10:4](#) ; [Matthew 19:17](#) ) which is summarised in the ten commandments.

Q41: What is the sum of the ten commandments?

A41: The sum of the ten commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves. ( [Matthew 22:37-40](#) )

Q42: Which is the first commandment?

A42: The first commandment is, "Thou shalt have no other gods before me."

Q43: What is required in the first commandment?

A43: The first commandment requires us to know ( [1 Chronicles 28:9](#) ) and acknowledge God to be the only true God, and our God, ( [Deuteronomy 26:17](#) ) and to worship and glorify him accordingly. ( [Matthew 4:10](#) )

Q44: Which is the second commandment?

A44: The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

Q45: What is required in the second commandment?

A45: The second commandment requires the receiving, observing, ( [Deuteronomy 32:46](#) ; [Matthew 28:20](#) ) and keeping pure and entire all such religious worship and ordinances as God has appointed in his Word. ( [Deuteronomy 12:32](#) )

Q46: What is forbidden in the second commandment?

A46: The second commandment forbids the worshipping of God by images, ( [Deuteronomy 4:15](#) [Deuteronomy 4:16](#) ) or any other way not appointed in his Word. ( [Colossians 2:18](#) )

Q47: Which is the third commandment?

A47: The third commandment is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes his name in vain."

Q48: What is required in the third commandment?

A48: The third commandment requires the holy and reverent use of God's names, ( [Psalms 29:2](#) ) titles, attributes, ( [Revelation 15:3](#) [Revelation 15:4](#) ) ordinances, ( [Ecclesiastes 5:1](#) ) Word, ( [Psalms 138:2](#) ) and works. ( [Job 36:24](#) ; [Deuteronomy 28:58](#) [Deuteronomy 28:59](#) )

Q49: Which is the fourth commandment?

A49: The fourth commandment is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor they cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

Q50: What is required in the fourth commandment?

A50: The fourth commandment requires the keeping holy to God such set times as he has appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to himself. ([Leviticus 19:30](#) ; [Deuteronomy 5:12](#) )

Q51: How is the Sabbath to be sanctified?

A51: The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, ( [Leviticus 23:3](#) ) and spending the whole time in the public and private exercises of God's worship, ( [Psalms 92:1](#) [Psalms 92:2](#) ; [Isaiah 58:13](#) [Isaiah 58:14](#) ) except so much as is taken up in the works of necessity and mercy. ( [Matthew 12:11](#) [Matthew 12:12](#) )

Q52: Which is the fifth commandment?

A52: The fifth commandment is, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Q53: What is required in the fifth commandment?

A53: The fifth commandment requires the preserving the honour, and performing the duties belonging to every one in their various positions and relationships as superiors, ( [Ephesians 5:21](#) [Ephesians 5:22](#) ; [Ephesians 6:1](#) [Ephesians 6:5](#) ; [Romans 13:1](#) ) inferiors, ( [Ephesians 6:9](#) ) or equals. ( [Romans 12:10](#) )

Q54: What is the reason annexed to the fifth commandment?

A54: The reason annexed to the fifth commandment is, a promise of long life and prosperity -- as far as it shall serve for God's glory, and their own good -- to all such as keep this commandment. ([Ephesians 6:2](#) [Ephesians 6:3](#) )

Q55: Which is the sixth commandment?

A55: The sixth commandment is, "Thou shalt not kill."

Q56: What is forbidden in the sixth commandment?

A56: The sixth commandment forbids the taking away of our own life, ( [Acts 16:28](#) ) or the life of our neighbour unjustly, ( [Genesis 9:6](#) ) or whatever tends to it. ( [Proverbs 24:11](#) [Proverbs 24:12](#) )

Q57: Which is the seventh commandment?

A57: The seventh commandment is, "Thou shalt not commit adultery."

Q58: What is forbidden in the seventh commandment?

A58: The seventh commandment forbids all unchaste thoughts, ( [Matthew 5:28](#) ; [Colossians 4:6](#) ) words, ( [Ephesians 5:4](#) ; [2 Timothy 2:22](#) ) and actions. ( [Ephesians 5:3](#) )

Q59: Which is the eighth commandment?

A59: The eighth commandment is, "Thou shalt not steal."

Q60: What is forbidden in the eighth commandment?

A60: The eighth commandment forbids whatever does or may unjustly hinder our own, ( [1 Timothy 5:8](#) ; [Proverbs 28:19](#) ; [Proverbs 21:6](#) ) or our neighbour's wealth, or outward estate. ( [Ephesians 4:28](#) )

Q61: Which is the ninth commandment?

A61: The ninth commandment is, "Thou shalt not bear false witness against thy neighbour."

Q62: What is required in the ninth commandment?

A62: The ninth commandment requires the maintaining and promoting of truth between man and

man, ( [Zechariah 8:16](#) ) and of our own, ( [1 Peter 3:16](#) ; [Acts 25:10](#) ) and our neighbour's good name, ( [3 John 1:12](#) ) especially in witness-bearing. ( [Proverbs 14:5](#) [Proverbs 14:25](#) )

Q63: What is the tenth commandment?

A63: The tenth commandment is, "Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his manservant, or his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

Q64: What is forbidden in the tenth commandment?

A64: The tenth commandment forbids all discontentment with our own estate, ( [1 Corinthians 10:10](#) ) envying or grieving at the good of our neighbour, ( [Galatians 5:26](#) ) and all inordinate emotions and affections to anything that is his. ( [Colossians 3:5](#) )

Q65: Is any man able perfectly to keep the commandments of God?

A65: No mere man, since the fall, is able in his life perfectly to keep the commandments of God, ( [Ecclesiastes 7:20](#) ) but does daily break them in thought, ( [Genesis 8:21](#) ) word, ( [James 3:8](#) ) and deed. ( [James 3:2](#) )

Q66: Are all transgressions of the law equally heinous?

A66: Some sins in themselves, and by reason of various aggravations, are more heinous in the sight of God than others. ( [John 19:11](#) ; [1 John 5:15](#) )

Q67: What does every sin deserve?

A67: Every sin deserves God's wrath and curse, both in this life and that which is to come. ( [Ephesians 5:6](#) ; [Psalms 11:6](#) )

Q68: How may we escape his wrath and curse due to us for sin?

A68: To escape the wrath and curse of God due to us for sin, we must believe in the Lord Jesus Christ, ( [John 3:16](#) ) trusting alone to his blood and righteousness. This faith is attended by repentance for the past ( [Acts 20:21](#) ) and leads to holiness in the future.

Q69: What is faith in Jesus Christ?

A69: Faith in Jesus Christ is a saving grace, ( [Hebrews 10:39](#) ) whereby we receive, ( [John 1:12](#) ) and rest upon him alone for salvation, ( [Philippians 3:9](#) ) as he is set forth in the gospel. ( [Isaiah 33:22](#) )

Q70: What is repentance to life?

A70: Repentance to life is a saving grace, ( [Acts 11:18](#) ) whereby a sinner, out of a true sense of his sins, ( [Acts 2:37](#) ) and apprehension of the mercy of God in Christ, ( [Joel 2:13](#) ) does with grief and hatred of his sin turn from it to God, ( [Jeremiah 31:18](#) [Jeremiah 31:19](#) ) with full purpose to strive after new obedience. ( [Psalms 119:59](#) )

Q71: What are the outward means whereby the Holy Spirit communicates to us the benefits of redemption?

A71: The outward and ordinary means whereby the Holy Spirit communicates to us the benefits of Christ's redemption, are the Word, by which souls are begotten to spiritual life; Baptism, the Lord's Supper, Prayer, and Meditation, by all which believers are further edified in their most holy faith. ( [Acts 2:41](#) [Acts 2:42](#) ; [James 1:18](#) )

Q72: How is the Word made effectual to salvation?

A72: The Spirit of God makes the reading, but especially the preaching of the Word, an effectual means of convicting and converting sinners, ( [Psalms 19:7](#) ) and of building them up in holiness and comfort, ( [1 Thessalonians 1:6](#) ) through faith to salvation. ( [Romans 1:16](#) )



Q73: How is the Word to be read and heard that it may become effectual to salvation?

A73: That the Word may become effectual to salvation, we must attend to it with diligence, ([Proverbs 8:34](#)) preparation, ([1 Peter 2:1](#) [1 Peter 2:2](#)) and prayer, ([Psalms 119:18](#)) receive it with faith, ([Hebrews 4:2](#)) and love, ([2 Thessalonians 2:10](#)) lay it up into our hearts, ([Psalms 119:11](#)) and practise it in our lives. ([James 1:25](#))

Q74: How do Baptism and the Lord's Supper become spiritually helpful?

A74: Baptism and the Lord's Supper become spiritually helpful, not from any virtue in them, or in him who does administer them, ([1 Corinthians 3:7](#) ; [1 Peter 3:21](#)) but only by the blessing of Christ, ([1 Corinthians 3:6](#)) and the working of the Spirit in those who by faith receive them. ([1 Corinthians 12:13](#))

Q75: What is Baptism?

A75: Baptism is an ordinance of the New Testament, instituted by Jesus Christ, ([Matthew 28:19](#)) to be to the person baptised a sign of his fellowship with him, in his death, and burial, and resurrection, ([Romans 6:3](#) ; [Colossians 2:12](#)) of his being ingrafted into him, ([Galatians 3:27](#)) of remission of sins, ([Mark 1:4](#) ; [Acts 22:16](#)) and of his giving up himself to God through Jesus Christ, to live and walk in newness of life. ([Romans 6:4](#) [Romans 6:5](#))

Q76: To whom is Baptism to be administered?

A76: Baptism is to be administered to all those who actually profess repentance towards God, ([Acts 2:38](#) ; [Matthew 3:6](#) ; [Mark 16:16](#) ; [Acts 8:12](#) [Acts 8:36](#) [Acts 8:37](#) ; [Acts 10:47](#) [Acts 10:48](#)) and faith in our Lord Jesus Christ, and to none other.

Q77: Are the infants of such as are professing to be baptised?

A77: The infants of such as are professing believers are not to be baptised, because there is neither command nor example in the Holy Scriptures for their baptism. ([Exodus 23:13](#) ; [Proverbs 30:6](#))

Q78: How is baptism rightly administered?

A78: Baptism is rightly administered by immersion, or dipping the whole body of the person in water, ([Matthew 3:16](#) ; [John 3:23](#)) in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the apostles, ([Matthew 28:19](#) [Matthew 28:20](#)) and not by sprinkling or pouring of water, or dipping some part of the body, after the tradition of men. ([John 4:1](#) [John 4:2](#) ; [Acts 8:38](#) [Acts 8:39](#))

Q79: What is the duty of such as are rightly baptized?

A79: It is the duty of such as are rightly baptized, to give up themselves to some particular and orderly Church of Jesus Christ, ([Acts 2:47](#) ; [Acts 9:26](#) ; [1 Peter 2:5](#)) that they may walk in all the commandments and ordinances of the Lord blameless. ([Luke 1:6](#))

Q80: What is the Lord's Supper?

A80: The Lord's Supper is an ordinance of the New Testament, instituted by Jesus Christ; wherein, by giving and receiving bread and wine, according to his appointment, his death is shown forth, ([1 Corinthians 11:23-26](#)) and the worthy receivers are, not after a corporeal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace. ([1 Corinthians 10:16](#))

Q81: What is required to the worthy receiving of the Lord's Supper?

A81: It is required of them who would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, ([1 Corinthians 11:28](#) [1 Corinthians 11:29](#)) of their faith to feed upon him, ([2 Corinthians 13:5](#)) of their repentance, ([1 Corinthians 11:31](#)) love, ([1 Corinthians 11:18-20](#)) and new obedience, ([1 Corinthians 5:8](#)) lest coming unworthily, they eat and drink judgment to themselves. ([1 Corinthians 11:27-29](#))

Q82: What is meant by the words, "until he come," which are used by the apostle Paul in reference to the Lord's Supper?

A82: They plainly teach us that our Lord Jesus Christ will come a second time; which is the joy and hope of all believers. ( [Acts 1:11](#) ; [1 Thessalonians 4:16](#) )

## **The Baltimore Complete Catechism**

### **LESSON 1: On the End of Man.**

#### **Question 126:**

What do we mean by the "end of man"?

#### **Answer:**

By the "end of man" we mean the purpose for which he was created: namely, to know, love, and serve God.

#### **Question 127:**

How do you know that man was created for God alone?

#### **Answer:**

I know that man was created for God alone because everything in the world was created for something more perfect than itself: but there is nothing in the world more perfect than man; therefore, he was created for something outside this world, and since he was not created for the Angels, he must have been created for God.

#### **Question 128:**

In what respect are all men equal?

#### **Answer:**

All men are equal in whatever is necessary for their nature and end. They are all composed of a body and soul; they are all created to the image and likeness of God; they are all gifted with understanding and free will; and they have all been created for the same end -- God.

#### **Question 129:**

Do not men differ in many things?

#### **Answer:**

Men differ in many things, such as learning, wealth, power, etc.; but these things belong to the world and not man's nature. He came into this world without them and he will leave it without them. Only the consequences of good or evil done in this world will accompany men to the next.

#### **Question 130:**

Who made the world?

#### **Answer:**

God made the world.

#### **Question 131:**

What does "world" mean in this question?

#### **Answer:**

In this question "world" means the universe; that is, the whole creation; all that we now see or may hereafter see.

#### **Question 132:**

Who is God?



**Answer:**

God is the Creator of heaven and earth, and of all things.

**Question 133:**

What is man?

**Answer:**

Man is a creature composed of body and soul, and made to the image and likeness of God.

**Question 134:**

Does "man" in the Catechism mean all human beings?

**Answer:**

"Man" in the Catechism means all human beings, either men or women, boys, girls, or children.

**Question 135:**

What is a creature?

**Answer:**

A creature is anything created, whether it has life or not; body or no body. Every being, person, or thing except God Himself may be called a creature.

**Question 136:**

Is this likeness in the body or in the soul?

**Answer:**

This likeness is chiefly in the soul.

**Question 137:**

How is the soul like to God?

**Answer:**

The soul is like to God because it is a spirit that will never die, and has understanding and free will.

**Question 138:**

Is every invisible thing a spirit?

**Answer:**

Every spirit is invisible -- which means can not be seen; but every invisible thing is not a spirit. The wind is invisible, and it is not a spirit.

**Question 139:**

Has a spirit any other quality?

**Answer:**

A spirit is also indivisible; that is, it can not be divided into parts, as we divide material things.

**Question 140:**

What do the words "will never die" mean?

**Answer:**

By the words "will never die" we mean that the soul, when once created, will never cease to exist, whatever be its condition in the next world. Hence we say the soul is immortal or gifted with immortality.

**Question 141:**

Why then do we say a soul is dead while in a state of mortal sin?

**Answer:**

We say a soul is dead while in a state of mortal sin, because in that state it is as helpless as a dead body, and can merit nothing for itself.

**Question 142:**

What does our "understanding" mean?

**Answer:**

Our "understanding" means the "gift of reason," by which man is distinguished from all other animals, and by which he is enabled to think and thus acquire knowledge and regulate his actions.

**Question 143:**

Can we learn all truths by our reason alone?

**Answer:**

We can not learn all truths by our reason alone, for some truths are beyond the power of our reason and must be taught to us by God.

**Question 144:**

What do we call the truths God teaches us?

**Answer:**

Taken together, we call the truths God teaches us revelation, and we call the manner by which He teaches them also revelation.

**Question 145:**

What is "Free Will"?

**Answer:**

"Free Will" is that gift of God by which we are enabled to choose between one thing and another; and to do good or evil in spite of reward or punishment.

**Question 146:**

Have brute animals "understanding" and "free will"?

**Answer:**

Brute animals have not "understanding" and "free will." They have not "understanding" because they never change their habits or better their condition. They have not "free will" because they never show it in their actions.

**Question 147:**

What gift in animals supplies the place of reason?

**Answer:**

In animals the gift of "instinct" supplies the place of reason in guiding their actions.

**Question 148:**

What is instinct?

**Answer:**

"Instinct" is a gift by which all animals are impelled to follow the laws and habits that God has given to their nature.

**Question 149:**

Have men as well as brutes "instinct"?

**Answer:**

Men have "instinct," and they show it when placed in sudden danger, when they have not time to use their reason. A falling man instantly grasps for something to support him.

**Question 150:**

Why did God make you?

**Answer:**

God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.

**Question 151:**

Why is it necessary to know God?

**Answer:**

It is necessary to know God because without knowing Him we cannot love Him; and without loving Him we cannot be saved. We should know Him because He is infinitely true; love Him because He is infinitely beautiful; and serve Him because He is infinitely good.

**Question 152:**

Of which must we take more care, our soul or our body?

**Answer:**

We must take more care of our soul than of our body.

**Question 153:**

Why must we take more care of our soul than of our body?

**Answer:**

We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness.

**Question 154:**

What must we do to save our souls?

**Answer:**

To save our souls, we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.

**Question 155:**

What does "worship" mean?

**Answer:**

"Worship" means to give divine honor by acts such as the offering of prayer or sacrifice.

**Question 156:**

How shall we know the things which we are to believe?

**Answer:**

We shall know the things which we are to believe from the Catholic Church, through which God speaks to us.

**Question 157:**

What do we mean by the "Church, through which God speaks to us"?

**Answer:**

By the "Church, through which God speaks to us," we mean the "teaching Church"; that is, the Pope, Bishops, and priests, whose duty it is to instruct us in the truths and practices of our religion.

**Question 158:**

Where shall we find the chief truths which the Church teaches?

**Answer:**

We shall find the chief truths which the Church teaches in the Apostles' Creed.

**Question 159:**

If we shall find only the "chief truths" in the Apostles' Creed, where shall we find the remaining truths?

**Answer:**

We shall find the remaining truths of our Faith in the religious writings and preachings that have been sanctioned by the authority of the Church.

**Question 160:**

Name some sacred truths not mentioned in the Apostles' Creed.

**Answer:**

In the Apostles' Creed there is no mention of the Real Presence of Our Lord in the Holy Eucharist, nor of the Infallibility of the Pope, nor of the Immaculate Conception of the Blessed Virgin Mary, nor of some other truths that we are bound to believe.

**Question 161:**

Say the Apostles' Creed.

**Answer:**

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell: the third day He arose again from the dead: He ascended into heaven, sitteth at the right hand of God, the Father Almighty: from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

**LESSON 2: On God and His Perfections****Question 162:**

What is a perfection?

**Answer:**

A perfection is any good quality a thing should have. A thing is perfect when it has all the good qualities it should have.

**Question 163:**

What is God?

**Answer:**

God is a spirit infinitely perfect.

**Question 164:**

What do we mean when we say God is "infinitely perfect"?

**Answer:**

When we say God is "infinitely perfect" we mean there is no limit or bounds to His perfection; for He possesses all good qualities in the highest possible degree and He alone is "infinitely perfect."

**Question 165:**

Had God a beginning?

**Answer:**

God had no beginning; He always was and He always will be.

**Question 166:**

Where is God?

**Answer:**

God is everywhere.

**Question 167:**

How is God everywhere?

**Answer:**

God is everywhere whole and entire as He is in any one place. This is true and we must believe it, though we cannot understand it.

**Question 168:**

If God is everywhere, why do we not see Him?

**Answer:**

We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.

**Question 169:**

Why do we call God a "pure spirit"?

**Answer:**

We call God a pure spirit because He has no body. Our soul is a spirit, but not a "pure" spirit, because it was created for union with our body.

**Question 170:**

Why can we not see God with the eyes of our body?

**Answer:**

We cannot see God with the eyes of our body because they are created to see only material things, and God is not material but spiritual. Q 171. Does God see us?

**Answer:**

God sees us and watches over us.

**Question 172:**

Is it necessary for God to watch over us?

**Answer:**

It is necessary for God to watch over us, for without His constant care we could not exist.

**Question 173:**

Does God know all things?

**Answer:**

God knows all things, even our most secret thoughts, words, and actions.

**Question 174:**

Can God do all things?

**Answer:**

God can do all things, and nothing is hard or impossible to Him.

**Question 175:**

When is a thing said to be "impossible"?

**Answer:**

A thing is said to be "impossible" when it cannot be done. Many things that are impossible for creatures are possible for God.

**Question 176:**

Is God just, holy, and merciful?

**Answer:**

God is all just, all holy, all merciful, as He is infinitely perfect.

**Question 177:**

Why must God be "just" as well as "merciful"?

**Answer:**

God must be just as well as merciful because He must fulfill His promise to punish those who merit punishment, and because He cannot be infinite in one perfection without being infinite in all.

**Question 178:**

Into what sins will the forgetfulness of God's justice lead us?

**Answer:**

The forgetfulness of God's justice will lead us into sins of presumption.Q 179. Into what sins will the forgetfulness of God's mercy lead us?

**Answer:**

The forgetfulness of God's mercy will lead us into sins of despair.

### **LESSON 3: On the Unity and Trinity of God**

**Question 180:**

What does "unity," and what does "trinity" mean?

**Answer:**

"Unity" means being one, and "trinity" means three-fold or three in one.

**Question 181:**

Can we find an example to fully illustrate the mystery of the Blessed Trinity?

**Answer:**

We cannot find an example to fully illustrate the mystery of the Blessed Trinity, because the mysteries of our holy religion are beyond comparison.

**Question 182:**

Is there but one God?

**Answer:**

Yes; there is but one God.

**Question 183:**

Why can there be but one God?

**Answer:**

There can be but one God because God, being supreme and infinite, cannot have an equal.

**Question 184:**

What does "supreme" mean?

**Answer:**

"Supreme" means the highest in authority; also the most excellent or greatest possible in anything. Thus in all things God is supreme, and in the Church the Pope is supreme.

**Question 185:**

When are two persons said to be equal?

**Answer:**

Two persons are said to be equal when one is in no way greater than or inferior to the other.

**Question 186:**

How many persons are there in God?

**Answer:**

In God there are three Divine persons, really distinct, and equal in all things --the Father, the Son, and the Holy Ghost.

**Question 187:**

What do "divine" and "distinct" mean?

**Answer:**

"Divine" means pertaining to God, and "distinct" means separate; that is, not confounded or mixed with any other thing.

**Question 188:**

Is the Father God?

**Answer:**

The Father is God and the first Person of the Blessed Trinity.

**Question 189:**

Is the Son God?

**Answer:**

The Son is God and the second Person of the Blessed Trinity.

**Question 190:**

Is the Holy Ghost God?

**Answer:**

The Holy Ghost is God and the third Person of the Blessed Trinity.

**Question 191:**

Do "first," "second," and "third" with regard to the persons of the Blessed Trinity mean that one person existed before the other or that one is greater than the other?

**Answer:**

"First," "second," and "third" with regard to the persons of the Blessed Trinity do not mean that one person was before the other or that one is greater than the other; for all the persons of the Trinity are eternal and equal in every respect. These numbers are used to mark the distinction between the persons, and they show the order in which the one proceeded from the other.

**Question 192:**

What do you mean by the Blessed Trinity?

**Answer:**

By the Blessed Trinity I mean one God in three Divine Persons.

**Question 193:**

Are the three Divine Persons equal in all things?

**Answer:**

The three Divine Persons are equal in all things.

**Question 194:**

Are the three Divine Persons one and the same God?

**Answer:**

The three Divine Persons are one and the same God, having one and the same Divine nature and substance.

**Question 195:**

What do we mean by the "nature" and "substance" of a thing?

**Answer:**

By the "nature" of a thing we mean the combination of all the qualities that make the thing what it is. By the "substance" of a thing we mean the part that never changes, and which cannot be changed without destroying the nature of the thing.

**Question 196:**

Can we fully understand how the three Divine Persons are one and the same God?

**Answer:**

We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.

**Question 197:**

What is a mystery?

**Answer:**

A mystery is a truth which we cannot fully understand.

**Question 198:**

Is every truth which we cannot understand a mystery?

**Answer:**

Every truth which we cannot understand is not a mystery; but every revealed truth which no one can understand is a mystery.

**Question 199:**

Should we believe truths which we cannot understand?

**Answer:**

We should and often do believe truths which we cannot understand when we have proof of their existence.

**Question 200:**

Give an example of truths which all believe, though many do not understand them.

**Answer:**

All believe that the earth is round and moving, though many do not understand it. All believe that a seed planted in the ground will produce a flower or tree often with more than a thousand other seeds equal to itself, though many cannot understand how this is done.

**Question 201:**

Why must a divine religion have mysteries?

**Answer:**

A divine religion must have mysteries because it must have supernatural truths and God Himself must teach them. A religion that has only natural truths, such as man can know by reason alone, fully understand and teach, is only a human religion.

**Question 202:**

Why does God require us to believe mysteries?

**Answer:**

God requires us to believe mysteries that we may submit our understanding to Him.

**Question 203:**

By what form of prayer do we praise the Holy Trinity?

**Answer:**

We praise the Holy Trinity by a form of prayer called the Doxology, which has come down to us almost from the time of the Apostles.

**Question 204:**

Say the Doxology.

**Answer:**

The Doxology is: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

**Question 205:**

Is there any other form of the Doxology?

**Answer:**

There is another form of the Doxology, which is said in the celebration of the Mass. It is called the "Gloria in excelsis" or "Glory be to God on high," etc., the words sung by the Angels at the birth of Our Lord.



## **LESSON 4: On Creation**

### **Question 206:**

What is the difference between making and creating?

#### **Answer:**

"Making" means bringing forth or forming out of some material already existing, as workmen do.

"Creating" means bringing forth out of nothing, as God alone can do.

### **Question 207:**

Has everything that exists been created?

#### **Answer:**

Everything that exists except God Himself has been created.

### **Question 208:**

Who created heaven and earth, and all things?

#### **Answer:**

God created heaven and earth, and all things.

### **Question 209:**

From what do we learn that God created heaven and earth and all things?

#### **Answer:**

We learn that God created heaven and earth and all things from the Bible or Holy Scripture, in which the account of the Creation is given.

### **Question 210:**

Why did God create all things?

#### **Answer:**

God created all things for His own glory and for their or our good.

### **Question 211:**

Did God leave all things to themselves after He had created them?

#### **Answer:**

God did not leave all things to themselves after He had created them; He continues to preserve and govern them.

### **Question 212:**

What do we call the care by which God preserves and governs the world and all it contains?

#### **Answer:**

We call the care by which God preserves and governs the world and all it contains His providence.

### **Question 213:**

How did God create heaven and earth?

#### **Answer:**

God created heaven and earth from nothing by His word only; that is, by a single act of His all-powerful will.

### **Question 214:**

Which are the chief creatures of God?

#### **Answer:**

The chief creatures of God are angels and men.

### **Question 215:**

How may God's creatures on earth be divided?

#### **Answer:**

God's creatures on earth may be divided into four classes:

1. Things that exist, as air;
2. Things that exist, grow and live, as plants and trees;
3. Things that exist, grow, live and feel, as animals;
4. Things that exist, grow, live, feel and understand, as man.

**Question 216:**

What are angels?

**Answer:**

Angels are pure spirits without a body, created to adore and enjoy God in heaven.

**Question 217:**

If Angels have no bodies, how could they appear?

**Answer:**

Angels could appear by taking bodies to render themselves visible for a time; just as the Holy Ghost took the form of a dove and the devil took the form of a serpent.

**Question 218:**

Name some persons to whom Angels appeared.

**Answer:**

Angels appeared to the Blessed Virgin and St. Joseph; also to Abraham, Lot, Jacob, Tobias and others.

**Question 219:**

Were the angels created for any other purpose?

**Answer:**

The angels were also created to assist before the throne of God and to minister unto Him; they have often been sent as messengers from God to man; and are also appointed our guardians.

**Question 220:**

Are all the Angels equal in dignity?

**Answer:**

All the Angels are not equal in dignity. There are nine choirs or classes mentioned in the Holy Scripture. The highest are called Seraphim and the lowest simply Angels. The Archangels are one class higher than ordinary Angels.

**Question 221:**

Mention some Archangels and tell what they did.

**Answer:**

The Archangel Michael drove Satan out of heaven; the Archangel Gabriel announced to the Blessed Virgin that she was to become the Mother of God. The Archangel Raphael guided and protected Tobias.

**Question 222:**

Were Angels ever sent to punish men?

**Answer:**

Angels were sometimes sent to punish men. An Angel killed 185,000 men in the army of a wicked king who had blasphemed God; an Angel also slew the first-born in the families of the Egyptians who had persecuted God's people.

**Question 223:**

What do our guardian Angels do for us?

**Answer:**

Our guardian Angels pray for us, protect and guide us, and offer our prayers, good works and desires to God.

**Question 224:**

How do we know that Angels offer our prayers and good works to God?

**Answer:**

We know that Angels offer our prayers and good works to God because it is so stated in Holy Scripture, and Holy Scripture is the Word of God.

**Question 225:**

Why did God appoint guardian Angels if He watches over us Himself?

**Answer:**

God appointed guardian Angels to secure for us their help and prayers, and also to show His great love for us in giving us these special servants and faithful friends.

**Question 226:**

Were the angels, as God created them, good and happy?

**Answer:**

The angels, as God created them, were good and happy.

**Question 227:**

Did all the angels remain good and happy?

**Answer:**

All the angels did not remain good and happy; many of them sinned and were cast into hell, and these are called devils or bad angels.

**Question 228:**

Do we know the number of good and bad Angels?

**Answer:**

We do not know the number of the good or bad Angels, but we know it is very great.

**Question 229:**

What was the devil's name before he fell, and why was he cast out of heaven?

**Answer:**

Before he fell, Satan, or the devil, was called Lucifer, or light-bearer, a name which indicates great beauty. He was cast out of heaven because through pride he rebelled against God.

**Question 230:**

How do the bad Angels act toward us?

**Answer:**

The bad Angels try by every means to lead us into sin. The efforts they make are called temptations of the devil.

**Question 231:**

Why does the devil tempt us?

**Answer:**

The devil tempts us because he hates goodness, and does not wish us to enjoy the happiness which he himself has lost.

**Question 232:**

Can we by our own power overcome the temptations of the devil?

**Answer:**

We cannot by our own power overcome the temptations of the devil, because the devil is wiser than we are; for, being an Angel, he is more intelligent, and he did not lose his intelligence by falling into sin any more than we do now. Therefore, to overcome his temptations we need the help of God.

## **LESSON 5: On our First Parents and the Fall**

### **Question 233:**

Who were the first man and woman?

### **Answer:**

The first man and woman were Adam and Eve.

### **Question 234:**

Are there any persons in the world who are not the descendants of Adam and Eve?

### **Answer:**

There are no persons in the world now, and there never have been any, who are not the descendants of Adam and Eve, because the whole human race had but one origin.

### **Question 235:**

Do not the differences in color, figure, etc., which we find in distinct races indicate a difference in first parents?

### **Answer:**

The differences in color, figure, etc., which we find in distinct races do not indicate a difference in first parents, for these differences have been brought about in the lapse of time by other causes, such as climate, habits, etc.

### **Question 236:**

Were Adam and Eve innocent and holy when they came from the hand of God?

### **Answer:**

Adam and Eve were innocent and holy when they came from the hand of God.

### **Question 237:**

What do we mean by saying Adam and Eve "were innocent" when they came from the hand of God?

### **Answer:**

When we say Adam and Eve "were innocent" when they came from the hand of God we mean they were in the state of original justice; that is, they were gifted with every virtue and free from every sin.

### **Question 238:**

How was Adam's body formed?

### **Answer:**

God formed Adam's body out of the clay of the earth and then breathed into it a living soul.

### **Question 239:**

How was Eve's body formed?

### **Answer:**

Eve's body was formed from a rib taken from Adam's side during a deep sleep which God caused to come upon him.

### **Question 240:**

Why did God make Eve from one of Adam's ribs?

### **Answer:**

God made Eve from one of Adam's ribs to show the close relationship existing between husband and wife in their marriage union which God then instituted.

### **Question 241:**

Could man's body be developed from the body of an inferior animal?

### **Answer:**

Man's body could be developed from the body of an inferior animal if God so willed; but science does not prove that man's body was thus formed, while revelation teaches that it was formed directly by God from the clay of the earth.

**Question 242:**

Could man's soul and intelligence be formed by the development of animal life and instinct?

**Answer:**

Man's soul could not be formed by the development of animal instinct; for, being entirely spiritual, it must be created by God, and it is united to the body as soon as the body is prepared to receive it.

**Question 243:**

Did God give any command to Adam and Eve?

**Answer:**

To try their obedience, God commanded Adam and Eve not to eat of a certain fruit which grew in the garden of Paradise.

**Question 244:**

What was the Garden of Paradise?

**Answer:**

The Garden of Paradise was a large and beautiful place prepared for man's habitation upon earth. It was supplied with every species of plant and animal and with everything that could contribute to man's happiness.

**Question 245:**

Where was the Garden of Paradise situated?

**Answer:**

The exact place in which the Garden of Paradise -- called also the Garden of Eden -- was situated is not known, for the deluge may have so changed the surface of the earth that old landmarks were wiped out. It was probably some place in Asia, not far from the river Euphrates.

**Question 246:**

What was the tree bearing the forbidden fruit called?

**Answer:**

The tree bearing the forbidden fruit was called "the tree of knowledge of good and evil."

**Question 247:**

Do we know the name of any other tree in the garden?

**Answer:**

We know the name of another tree in the Garden called the "tree of life." Its fruit kept the bodies of our first parents in a state of perfect health.

**Question 248:**

Which were the chief blessings intended for Adam and Eve had they remained faithful to God?

**Answer:**

The chief blessings intended for Adam and Eve, had they remained faithful to God, were a constant state of happiness in this life and everlasting glory in the next.

**Question 249:**

Did Adam and Eve remain faithful to God?

**Answer:**

Adam and Eve did not remain faithful to God, but broke His command by eating the forbidden fruit.

**Question 250:**

Who was the first to disobey God?

**Answer:**

Eve was the first to disobey God, and she induced Adam to do likewise.

**Question 251:**

How was Eve tempted to sin?

**Answer:**

Eve was tempted to sin by the devil, who came in the form of a serpent and persuaded her to break God's command.

**Question 252:**

Which were the chief causes that led Eve into sin?

**Answer:**

The chief causes that led Eve into sin were:

1. She went into the danger of sinning by admiring what was forbidden, instead of avoiding it.
2. She did not fly from the temptation at once, but debated about yielding to it.

Similar conduct on our part will lead us also into sin.

**Question 253:**

What befell Adam and Eve on account of their sin?

**Answer:**

Adam and Eve, on account of their sin, lost innocence and holiness, and were doomed to sickness and death.

**Question 254:**

What other evils befell Adam and Eve on account of their sin?

**Answer:**

Many other evils befell Adam and Eve on account of their sin. They were driven out of Paradise and condemned to toil. God also ordained that henceforth the earth should yield no crops without cultivation, and that the beasts, man's former friends, should become his savage enemies.

**Question 255:**

Were we to remain in the Garden of Paradise forever if Adam had not sinned?

**Answer:**

We were not to remain in the Garden of Paradise forever even if Adam had not sinned, but after passing through the years of our probation or trial upon earth we were to be taken, body and soul, into heaven without suffering death.

**Question 256:**

What evil befell us on account of the disobedience of our first parents?

**Answer:**

On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.

**Question 257:**

Is it not unjust to punish us for the sin of our first parents?

**Answer:**

It is not unjust to punish us for the sin of our first parents, because their punishment consisted in being deprived of a free gift of God; that is, of the gift of original justice to which they had no strict right and which they willfully forfeited by their act of disobedience.

**Question 258:**

But how did the loss of the gift of original justice leave our first parents and us in mortal sin?

**Answer:**

The loss of the gift of original justice left our first parents and us in mortal sin because it deprived them of the Grace of God, and to be without this gift of Grace which they should have had was to be in mortal sin. As all their children are deprived of the same gift, they, too, come into the world in a state of mortal sin.

**Question 259:**

What other effects followed from the sin of our first parents?

**Answer:**

Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left in us a strong inclination to evil.

**Question 260:**

What do we mean by "our nature was corrupted"?

**Answer:**

When we say "our nature was corrupted" we mean that our whole being, body and soul, was injured in all its parts and powers.

**Question 261:**

Why do we say our understanding was darkened?

**Answer:**

We say our understanding was darkened because even with much learning we have not the clear knowledge, quick perception and retentive memory that Adam had before his fall from grace.

**Question 262:**

Why do we say our will was weakened?

**Answer:**

We say our will was weakened to show that our free will was not entirely taken away by Adam's sin, and that we have it still in our power to use our free will in doing good or evil.

**Question 263:**

In what does the strong inclination to evil that is left in us consist?

**Answer:**

This strong inclination to evil that is left in us consists in the continual efforts our senses and appetites make to lead our souls into sin. The body is inclined to rebel against the soul, and the soul itself to rebel against God.

**Question 264:**

What is this strong inclination to evil called, and why did God permit it to remain in us?

**Answer:**

This strong inclination to evil is called concupiscence, and God permits it to remain in us that by His grace we may resist it and thus increase our merits.

**Question 265:**

What is the sin called which we inherit from our first parents?

**Answer:**

The sin which we inherit from our first parents is called original sin.

**Question 266:**

Why is this sin called original?

**Answer:**

This sin is called original because it comes down to us from our first parents, and we are brought into the world with its guilt on our soul.

**Question 267:**

Does this corruption of our nature remain in us after original sin is forgiven?

**Answer:**

This corruption of our nature and other punishments remain in us after original sin is forgiven.

**Question 268:**

Was any one ever preserved from original sin?

**Answer:**

The Blessed Virgin Mary, through the merits of her Divine Son, was preserved free from the guilt of original sin, and this privilege is called her Immaculate Conception.

**Question 269:**

Why was the Blessed Virgin preserved from original sin?

**Answer:**

The Blessed Virgin was preserved from original sin because it would not be consistent with the dignity of the Son of God to have His Mother, even for an instant, in the power of the devil and an enemy of God.

**Question 270:**

How could the Blessed Virgin be preserved from sin by her Divine Son, before her Son was born?

**Answer:**

The Blessed Virgin could be preserved from sin by her Divine Son before He was born as man, for He always existed as God and foresaw His own future merits and the dignity of His Mother. He therefore by His future merits provided for her privilege of exemption from original sin.

**Question 271:**

What does the "Immaculate Conception" mean?

**Answer:**

The Immaculate Conception means the Blessed Virgin's own exclusive privilege of coming into existence, through the merits of Jesus Christ, without the stain of original sin. It does not mean, therefore, her sinless life, perpetual virginity or the miraculous conception of Our Divine Lord by the power of the Holy Ghost.

**Question 272:**

What has always been the belief of the Church concerning this truth?

**Answer:**

The Church has always believed in the Immaculate Conception of the Blessed Virgin and to place this truth beyond doubt has declared it an Article of Faith.

**Question 273:**

To what should the thoughts of the Immaculate Conception lead us?

**Answer:**

The thoughts of the Immaculate Conception should lead us to a great love of purity and to a desire of imitating the Blessed Virgin in the practice of that holy virtue.

**LESSON 6: On Sin and Its Kinds ON SIN AND ITS KINDS.****Question 274:**

How is sin divided?

**Answer:**

1. Sin is divided into the sin we inherit called original sin, and the sin we commit ourselves, called actual sin.
2. Actual sin is sub-divided into greater sins, called mortal, and lesser sins, called venial.

**Question 275:**

In how many ways may actual sin be committed?

**Answer:**



Actual sin may be committed in two ways: namely, by willfully doing things forbidden, or by willfully neglecting things commanded.

**Question 276:**

What is our sin called when we neglect things commanded?

**Answer:**

When we neglect things commanded our sin is called a sin of omission. Such sins as willfully neglecting to hear Mass on Sundays, or neglecting to go to Confession at least once a year, are sins of omission.

**Question 277:**

Is original sin the only kind of sin?

**Answer:**

Original sin is not the only kind of sin; there is another kind of sin, which we commit ourselves, called actual sin.

**Question 278:**

What is actual sin?

**Answer:**

Actual sin is any willful thought, word, deed, or omission contrary to the law of God.

**Question 279:**

How many kinds of actual sin are there?

**Answer:**

There are two kinds of actual sin -- mortal and venial.

**Question 280:**

What is mortal sin?

**Answer:**

Mortal sin is a grievous offense against the law of God.

**Question 281:**

Why is this sin called mortal?

**Answer:**

This sin is called mortal because it deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul.

**Question 282:**

How many things are necessary to make a sin mortal?

**Answer:**

To make a sin mortal, three things are necessary: 1. a grievous matter, sufficient reflection, and full consent of the will.

**Question 283:**

What do we mean by "grievous matter" with regard to sin?

**Answer:**

By "grievous matter" with regard to sin we mean that the thought, word or deed by which mortal sin is committed must be either very bad in itself or severely prohibited, and therefore sufficient to make a mortal sin if we deliberately yield to it.

**Question 284:**

What does "sufficient reflection and full consent of the will" mean?

**Answer:**

"Sufficient reflection" means that we must know the thought, word or deed to be sinful at the time we are guilty of it; and "full consent of the will" means that we must fully and willfully yield to it.

**Question 285:**

What are sins committed without reflection or consent called?

**Answer:**

Sins committed without reflection or consent are called material sins; that is, they would be formal or real sins if we knew their sinfulness at the time we committed them. Thus to eat flesh meat on a day of abstinence without knowing it to be a day of abstinence or without thinking of the prohibition, would be a material sin.

**Question 286:**

Do past material sins become real sins as soon as we discover their sinfulness?

**Answer:**

Past material sins do not become real sins as soon as we discover their sinfulness, unless we again repeat them with full knowledge and consent.

**Question 287:**

How can we know what sins are considered mortal?

**Answer:**

We can know what sins are considered mortal from Holy Scripture; from the teaching of the Church, and from the writings of the Fathers and Doctors of the Church.

**Question 288:**

Why is it wrong to judge others guilty of sin?

**Answer:**

It is wrong to judge others guilty of sin because we cannot know for certain that their sinful act was committed with sufficient reflection and full consent of the will.

**Question 289:**

What sin does he commit who without sufficient reason believes another guilty of sin?

**Answer:**

He who without sufficient reason believes another guilty of sin commits a sin of rash judgment.

**Question 290:**

What is venial sin?

**Answer:**

Venial sin is a slight offense against the law of God in matters of less importance, or in matters of great importance it is an offense committed without sufficient reflection or full consent of the will.

**Question 291:**

Can we always distinguish venial from mortal sin?

**Answer:**

We cannot always distinguish venial from mortal sin, and in such cases we must leave the decision to our confessor.

**Question 292:**

Can slight offenses ever become mortal sins?

**Answer:**

Slight offenses can become mortal sins if we commit them through defiant contempt for God or His law; and also when they are followed by very evil consequences, which we foresee in committing them.

**Question 293:**

Which are the effects of venial sin?

**Answer:**

The effects of venial sin are the lessening of the love of God in our heart, the making us less worthy of His help, and the weakening of the power to resist mortal sin.

**Question 294:**

How can we know a thought, word or deed to be sinful?

**Answer:**

We can know a thought, word or deed to be sinful if it, or the neglect of it, is forbidden by any law of God or of His Church, or if it is opposed to any supernatural virtue.

**Question 295:**

Which are the chief sources of sin?

**Answer:**

The chief sources of sin are seven: 1. Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth, and they are commonly called capital sins.

**Question 296:**

What is pride?

**Answer:**

Pride is an excessive love of our own ability; so that we would rather sinfully disobey than humble ourselves.

**Question 297:**

What effect has pride on our souls?

**Answer:**

Pride begets in our souls sinful ambition, vainglory, presumption and hypocrisy.

**Question 298:**

What is covetousness?

**Answer:**

Covetousness is an excessive desire for worldly things.

**Question 299:**

What effect has covetousness on our souls?

**Answer:**

Covetousness begets in our souls unkindness, dishonesty, deceit and want of charity.

**Question 300:**

What is lust?

**Answer:**

Lust is an excessive desire for the sinful pleasures forbidden by the Sixth Commandment.

**Question 301:**

What effect has lust on our souls?

**Answer:**

Lust begets in our souls a distaste for holy things, a perverted conscience, a hatred for God, and it very frequently leads to a complete loss of faith.

**Question 302:**

What is anger?

**Answer:**

Anger is an excessive emotion of the mind excited against any person or thing, or it is an excessive desire for revenge.

**Question 303:**

What effect has anger on our soul?

**Answer:**

Anger begets in our souls impatience, hatred, irreverence, and too often the habit of cursing.

**Question 304:**

What is gluttony?

**Answer:**

Gluttony is an excessive desire for food or drink.

**Question 305:**

What kind of a sin is drunkenness?

**Answer:**

Drunkenness is a sin of gluttony by which a person deprives himself of the use of his reason by the excessive taking of intoxicating drink.

**Question 306:**

Is drunkenness always a mortal sin?

**Answer:**

Deliberate drunkenness is always a mortal sin if the person be completely deprived of the use of reason by it, but drunkenness that is not intended or desired may be excused from mortal sin.

**Question 307:**

What are the chief effects of habitual drunkenness?

**Answer:**

Habitual drunkenness injures the body, weakens the mind, leads its victim into many vices and exposes him to the danger of dying in a state of mortal sin.

**Question 308:**

What three sins seem to cause most evil in the world?

**Answer:**

Drunkenness, dishonesty and impurity seem to cause most evil in the world, and they are therefore to be carefully avoided at all times.

**Question 309:**

What is envy?

**Answer:**

Envy is a feeling of sorrow at another's good fortune and joy at the evil which befalls him; as if we ourselves were injured by the good and benefited by the evil that comes to him.

**Question 310:**

What effect has envy on the soul?

**Answer:**

Envy begets in the soul a want of charity for our neighbor and produces a spirit of detraction, back-biting and slander.

**Question 311:**

What is sloth?

**Answer:**

Sloth is a laziness of the mind and body, through which we neglect our duties on account of the labor they require.

**Question 312:**

What effect has sloth upon the soul?

**Answer:**

Sloth begets in the soul a spirit of indifference in our spiritual duties and a disgust for prayer.

**Question 313:**

Why are the seven sources of sin called capital sins?

**Answer:**

The seven sources of sin are called capital sins because they rule over our other sins and are the causes of them.

**Question 314:**

What do we mean by our predominant sin or ruling passion?

**Answer:**

By our predominant sin, or ruling passion, we mean the sin into which we fall most frequently and which we find it hardest to resist.

**Question 315:**

How can we best overcome our sins?

**Answer:**

We can best overcome our sins by guarding against our predominant or ruling sin.

**Question 316:**

Should we give up trying to be good when we seem not to succeed in overcoming our faults?

**Answer:**

We should not give up trying to be good when we seem not to succeed in overcoming our faults, because our efforts to be good will keep us from becoming worse than we are.

**Question 317:**

What virtues are opposed to the seven capital sins?

**Answer:**

Humility is opposed to pride; generosity to covetousness; chastity to lust; meekness to anger; temperance to gluttony; brotherly love to envy, and diligence to sloth.

**LESSON 7: On the Incarnation and Redemption****Question 318:**

What does "incarnation" mean, and what does "redemption" mean?

**Answer:**

"Incarnation" means the act of clothing with flesh. Thus Our Lord clothed His divinity with a human body. "Redemption" means to buy back again.

**Question 319:**

Did God abandon man after he fell into sin?

**Answer:**

God did not abandon man after he fell into sin, but promised him a Redeemer, who was to satisfy for man's sin and reopen to him the gates of heaven.

**Question 320:**

What do we mean by the "gates of heaven"?

**Answer:**

By the "gates of heaven" we mean the divine power by which God keeps us out of heaven or admits us into it, at His pleasure.

**Question 321:**

Who is the Redeemer?

**Answer:**

Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.

**Question 322:**

What does the name "Jesus" signify and how was this name given to Our Lord?

**Answer:**

The name "Jesus" signifies Saviour or Redeemer, and this name was given to Our Lord by an Angel who appeared to Joseph and said: "Mary shall bring forth a Son; and thou shalt call His name Jesus."

**Question 323:**

What does the name "Christ" signify?

**Answer:**

The name "Christ" means the same as Messiah, and signifies Anointed; because, as in the Old Law, Prophets, High Priests and Kings were anointed with oil; so Jesus, the Great Prophet, High Priest and King of the New Law, was anointed as man with the fullness of divine power.

**Question 324:**

How did Christ show and prove His divine power?

**Answer:**

Christ showed and proved His divine power chiefly by His miracles, which are extraordinary works that can be performed only by power received from God, and which have, therefore, His sanction and authority.

**Question 325:**

What, then, did the miracles of Jesus Christ prove?

**Answer:**

The miracles of Jesus Christ proved that whatever He said was true, and that when He declared Himself to be the Son of God He really was what He claimed to be.

**Question 326:**

Could not men have been deceived in the miracles of Christ?

**Answer:**

Men could not have been deceived in the miracles of Christ because they were performed in the most open manner and usually in the presence of great multitudes of people, among whom were many of Christ's enemies, ever ready to expose any deceit. And if Christ performed no real miracles, how, then, could He have converted the world and have persuaded sinful men to give up what they loved and do the difficult things that the Christian religion imposes?

**Question 327:**

Could not false accounts of these miracles have been written after the death of Our Lord?

**Answer:**

False accounts of these miracles could not have been written after the death of Our Lord; for then neither His friends nor His enemies would have believed them without proof. Moreover, the enemies of Christ did not deny the miracles, but tried to explain them by attributing them to the power of the devil or other causes. Again, the Apostles and the Evangelists who wrote the accounts suffered death to testify their belief in the words and works of Our Lord.

**Question 328:**

Did Jesus Christ die to redeem all men of every age and race without exception?

**Answer:**

Jesus Christ died to redeem all men of every age and race without exception; and every person born into the world should share in His merits, without which no one can be saved.

**Question 329:**

How are the merits of Jesus Christ applied to our souls?

**Answer:**

The merits of Jesus Christ are applied to our souls through the Sacraments, and especially through Baptism and Penance, which restore us to the friendship of God.

**Question 330:**

What do you believe of Jesus Christ?

**Answer:**

I believe that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, true God and true man.

**Question 331:**

Cannot we also be called the Children of God, and therefore His sons and daughters?

**Answer:**

We can be called the Children of God because He has adopted us by His grace or because He is the Father who has created us; but we are not, therefore, His real Children; whereas, Jesus Christ, His only real and true Son, was neither adopted nor created, but was begotten of His Father from all eternity.

**Question 332:**

Why is Jesus Christ true God?

**Answer:**

Jesus Christ is true God because He is the true and only Son of God the Father.

**Question 333:**

Why is Jesus Christ true man?

**Answer:**

Jesus Christ is true man because He is the Son of the Blessed Virgin Mary and has a body and soul like ours.

**Question 334:**

Who was the foster father or guardian of Our Lord while on earth?

**Answer:**

St. Joseph, the husband of the Blessed Virgin, was the foster-father or guardian of Our Lord while on earth.

**Question 335:**

Is Jesus Christ in heaven as God or as man?

**Answer:**

Since His Ascension Jesus Christ is in heaven both as God and as man.

**Question 336:**

How many natures are there in Jesus Christ?

**Answer:**

In Jesus Christ there are two natures, the nature of God and the nature of man.

**Question 337:**

Is Jesus Christ more than one person?

**Answer:**

No. Jesus Christ is but one Divine Person.

**Question 338:**

From what do we learn that Jesus Christ is but one person?

**Answer:**

We learn that Jesus Christ is but one person from Holy Scripture and from the constant teaching of the Church, which has condemned all those who teach the contrary.

**Question 339:**

Was Jesus Christ always God?

**Answer:**

Jesus Christ was always God, as He is the second person of the Blessed Trinity, equal to His Father from all eternity.

**Question 340:**

Was Jesus Christ always man?

**Answer:**

Jesus Christ was not always man, but became man at the time of His Incarnation.

**Question 341:**

What do you mean by the Incarnation?

**Answer:**

By the Incarnation I mean that the Son of God was made man.

**Question 342:**

How was the Son of God made man?

**Answer:**

The Son of God was conceived and made man by the power of the Holy Ghost, in the womb of the Blessed Virgin Mary.

**Question 343:**

Is the Blessed Virgin Mary truly the Mother of God?

**Answer:**

The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.

**Question 344:**

Did the Son of God become man immediately after the sin of our first parents?

**Answer:**

The Son of God did not become man immediately after the sin of our first parents, but was promised to them as a Redeemer.

**Question 345:**

How many years passed from the time Adam sinned till the time the Redeemer came?

**Answer:**

About 4,000 years passed from the time Adam sinned till the time the Redeemer came.

**Question 346:**

What was the moral condition of the world just before the coming of Our Lord?

**Answer:**

Just before the coming of Our Lord the moral condition of the world was very bad. Idolatry, injustice, cruelty, immorality and horrid vices were common almost everywhere.

**Question 347:**

Why was the coming of the Redeemer so long delayed?

**Answer:**

The coming of the Redeemer was so long delayed that the world -- suffering from every misery -- might learn the great evil of sin and know that God alone could help fallen man.



**Question 348:**

When was the Redeemer promised to mankind?

**Answer:**

The Redeemer was first promised to mankind in the Garden of Paradise, and often afterward through Abraham and his descendants, the patriarchs, and through numerous prophets.

**Question 349:**

Who were the prophets?

**Answer:**

The prophets were inspired men to whom God revealed the future, that they might with absolute certainty make it known to the people.

**Question 350:**

What did the prophets foretell concerning the Redeemer?

**Answer:**

The prophets, taken together, foretold so accurately all the circumstances of the birth, life, death, resurrection and glory of the Redeemer that no one who carefully studied their writings could fail to recognize Him when He came.

**Question 351:**

Have all these prophecies concerning the Redeemer been fulfilled?

**Answer:**

All the prophecies concerning the Redeemer have been fulfilled in every point by the circumstances of Christ's birth, life, death, resurrection and glory; and He is, therefore, the Redeemer promised to mankind from the time of Adam.

**Question 352:**

Where shall we find these prophecies concerning the Redeemer?

**Answer:**

We shall find these prophecies concerning the Redeemer in the prophetic books of the Bible or Holy Scripture.

**Question 353:**

If the Redeemer's coming was so clearly foretold, why did not all recognize Him when He came?

**Answer:**

All did not recognize the Redeemer when He came, because many knew only part of the prophecies; and taking those concerning His glory and omitting those concerning His suffering, they could not understand His life.

**Question 354:**

How could they be saved who lived before the Son of God became man?

**Answer:**

They who lived before the Son of God became man could be saved by believing in a Redeemer to come, and by keeping the Commandments.

**Question 355:**

On what day was the Son of God conceived and made man?

**Answer:**

The Son of God was conceived and made man on Annunciation Day -- the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

**Question 356:**

On what day was Christ born?

**Answer:**

Christ was born on Christmas Day, in a stable at Bethlehem, over nineteen hundred years ago.

**Question 357:**

Why did the Blessed Virgin and St. Joseph go to Bethlehem just before the birth of Our Lord?

**Answer:**

The Blessed Virgin and St. Joseph went to Bethlehem in obedience to the Roman Emperor, who ordered all his subjects to register their names in the towns or cities of their ancestors. Bethlehem was the City of David, the royal ancestor of Mary and Joseph, hence they had to register there. All this was done by the Will of God, that the prophecies concerning the birth of His Divine Son might be fulfilled.

**Question 358:**

Why was Christ born in a stable?

**Answer:**

Christ was born in a stable because Joseph and Mary were poor and strangers in Bethlehem, and without money they could find no other shelter. This was permitted by Our Lord that we might learn a lesson from His great humility.

**Question 359:**

In giving the ancestors or forefathers of Our Lord, why do the Gospels give the ancestors of Joseph, who was only Christ's foster-father, and not the ancestors of Mary, who was Christ's real parent?

**Answer:**

In giving the ancestors of Our Lord, the Gospels give the ancestors of Joseph:

1. Because the ancestors of women were not usually recorded by the Jews; and
2. Because Mary and Joseph were members of the same tribe, and had, therefore, the same ancestors; so that, in giving the ancestors of Joseph, the Gospels give also those of Mary; and this was understood by those for whom the Gospels were intended.

**Question 360:**

Had Our Lord any brothers or sisters ?

**Answer:**

Our Lord had no brothers or sisters. When the Gospels speak of His brethren they mean only His near relations. His Blessed Mother Mary was always a Virgin as well before and at His birth as after it.

**Question 361:**

Who were among the first to adore the Infant Jesus?

**Answer:**

The shepherds of Bethlehem, to whom His birth was announced by Angels; and the Magi or three wise men, who were guided to His crib by a miraculous star, were among the first to adore the Infant Jesus. We recall the adoration of the Magi on the feast of the Epiphany, which means appearance or manifestation, namely, of Our Saviour.

**Question 362:**

Who sought to kill the Infant Jesus?

**Answer:**

Herod sought to kill the Infant Jesus because he thought the influence of Christ -- the new-born King -- would deprive him of his throne.

**Question 363:**

How was the Holy Infant rescued from the power of Herod?

**Answer:**

The Holy Infant was rescued from the power of Herod by the flight into Egypt, when St. Joseph -- warned by an Angel -- fled hastily into that country with Jesus and Mary.

**Question 364:**

How did Herod hope to accomplish his wicked designs?

**Answer:**

Herod hoped to accomplish his wicked designs by murdering all the infants in and near Bethlehem. The day on which we commemorate the death of these first little martyrs, who shed their blood for Christ's sake, is called the feast of Holy Innocents.

**Question 365:**

How may the years of Christ's life be divided?

**Answer:**

The years of Christ's life may be divided into three parts:

1. His childhood, extending from His birth to His twelfth year, when He went with his parents to worship in the Temple of Jerusalem.
2. His hidden life, which extends from His twelfth to His thirtieth year, during which time He dwelt with His parents at Nazareth.
3. His public life, extending from His thirtieth year -- or from His baptism by St. John the Baptist to His death; during which time He taught His doctrines and established His Church.

**Question 366:**

Why is Christ's life thus divided?

**Answer:**

Christ's life is thus divided to show that all classes find in Him their model. In childhood He gave an example to the young; in His hidden life an example to those who consecrate themselves to the service of God in a religious state; and in His public life an example to all Christians without exception.

**Question 367:**

How long did Christ live on earth?

**Answer:**

Christ lived on earth about thirty-three years, and led a most holy life in poverty and suffering.

**Question 368:**

Why did Christ live so long on earth?

**Answer:**

Christ lived so long on earth to show us the way to heaven by His teachings and example.

## **LESSON 8: On Our Lord's Passion, Death, Resurrection, and Ascension**

**Question 369:**

What do we mean by Our Lord's Passion?

**Answer:**

By Our Lord's Passion we mean His dreadful sufferings from His agony in the garden till the moment of His death.

**Question 370:**

What did Jesus Christ suffer?

**Answer:**

Jesus Christ suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.

**Question 371:**

When did Our Lord suffer the "bloody sweat"?

**Answer:**

Our Lord suffered the "bloody sweat" while drops of blood came forth from every pore of His body, during His agony in the Garden of Olives, near Jerusalem, where He went to pray on the night His Passion began.

**Question 372:**

Who accompanied Our Lord to the Garden of Olives on the night of His Agony?

**Answer:**

The Apostles Peter, James and John, the same who had witnessed His transfiguration on the mount, accompanied Our Lord to the Garden of Olives, to watch and pray with Him on the night of His agony.

**Question 373:**

What do we mean by the transfiguration of Our Lord?

**Answer:**

By the transfiguration of Our Lord we mean the supernatural change in His appearance when He showed Himself to His Apostles in great glory and brilliancy in which "His face did shine as the sun and His garments became white as snow."

**Question 374:**

Who were present at the transfiguration?

**Answer:**

There were present at the transfiguration -- besides the Apostles Peter, James and John, who witnessed it -- the two great and holy men of the Old Law, Moses and Elias, talking with Our Lord.

**Question 375:**

What caused Our Lord's agony in the garden? A It is believed Our Lord's agony in the garden was caused:

1. By his clear knowledge of all He was soon to endure;
2. By the sight of the many offenses committed against His Father by the sins of the whole world;
3. By His knowledge of men's ingratitude for the blessings of redemption.

**Question 376:**

Why was Christ cruelly scourged?

**Answer:**

Christ was cruelly scourged by Pilate's orders, that the sight of His bleeding body might move His enemies to spare His life.

**Question 377:**

Why was Christ crowned with thorns?

**Answer:**

Christ was crowned with thorns in mockery because He had said He was a King.

**Question 378:**

Could Christ, if He pleased, have escaped the tortures of His Passion?

**Answer:**

Christ could, if He pleased, have escaped the tortures of His Passion, because He foresaw them and had it in His power to overcome His enemies.

**Question 379:**

Was it necessary for Christ to suffer so much in order to redeem us?

**Answer:**

It was not necessary for Christ to suffer so much in order to redeem us, for the least of His sufferings was more than sufficient to atone for all the sins of mankind. By suffering so much He showed His great love for us.

**Question 380:**

Who betrayed Our Lord?

**Answer:**

Judas, one of His Apostles, betrayed Our Lord, and from His sin we may learn that even the good may become every wicked by the abuse of their free will.

**Question 381:**

How was Christ condemned to death?

**Answer:**

Through the influence of those who hated Him, Christ was condemned to death, after an unjust trial, at which false witnesses were induced to testify against Him.

**Question 382:**

On what day did Christ die?

**Answer:**

Christ died on Good Friday.

**Question 383:**

Why do you call that day "good" on which Christ died so sorrowful a death?

**Answer:**

We call that day good on which Christ died because by His death He showed His great love for man, and purchased for him every blessing.

**Question 384:**

How long was Our Lord hanging on the cross before He died?

**Answer:**

Our Lord was hanging on the Cross about three hours before He died. While thus suffering, His enemies stood around blaspheming and mocking Him. By His death He proved Himself a real mortal man, for He could not die in His divine nature.

**Question 385:**

What do we call the words Christ spoke while hanging on the Cross?

**Answer:**

We call the words Christ spoke while hanging on the Cross "the seven last words of Jesus on the Cross." They teach us the dispositions we should have at the hour of death.

**Question 386:**

Repeat the seven last words or sayings of Jesus on the Cross.

**Answer:**

The seven last words or sayings of Jesus on the Cross are:

1. "Father, forgive them, for they know not what they do," in which He forgives and prays for His enemies.
2. "Amen, I say to thee, this day thou shalt be with Me in Paradise," in which He pardons the penitent sinner.
3. "Woman, behold thy Son" -- "Behold thy Mother," in which He gave up what was dearest to Him on earth, and gave us Mary for our Mother.
4. "My God, my God, why hast Thou forsaken Me?" from which we learn the suffering of His mind.
5. "I thirst," from which we learn the suffering of His body.

6. "All is consummated," by which He showed the fulfillment of all the prophecies concerning Him and the completion of the work of our redemption.
7. "Father, into Thy hands I commend my spirit," by which He showed His perfect resignation to the Will of His Eternal Father.

**Question 387:**

What happened at the death of Our Lord?

**Answer:**

At the death of Our Lord there were darkness and earthquake; many holy dead came forth from their graves, and the veil concealing the Holy of Holies, in the Temple of Jerusalem, was torn asunder.

**Question 388:**

What was the Holy of Holies in the temple?

**Answer:**

The Holy of Holies was the sacred part of the Temple, in which the Ark of the Covenant was kept, and wherethe high priest consulted the Will of God.

**Question 389:**

What was the "Ark of the Covenant"?

**Answer:**

The Ark of the Covenant was a precious box in which were kept the tablets of stone bearing the written Commandments of God, the rod which Aaron changed into a serpent before King Pharaoh, and a portion of the manna with which the Israelites were miraculously fed in the desert. The Ark of the Covenant was a figure of the Tabernacle in which we keep the Holy Eucharist.

**Question 390:**

Why was the veil of the Temple torn asunder at the death of Christ?

**Answer:**

The veil of the Temple was torn asunder at the death of Christ because at His death the Jewish religion ceased to be the true religion, and God no longer manifested His presence in the Temple.

**Question 391:**

Why did the Jewish religion, which up to the death of Christ had been the true religion, cease at that time to be the true religion?

**Answer:**

The Jewish religion, which, up to the death of Christ, had been the true religion, ceased at that time to be the true religion, because it was only a promise of the redemption and figure of the Christian religion, and when the redemption was accomplished and the Christian religion established by the death of Christ, the promise and the figure were no longer necessary.

**Question 392:**

Were all the laws of the Jewish religion abolished by the establishment of Christianity?

**Answer:**

The moral laws of the Jewish religion were not abolished by the establishment of Christianity, for Christ came not to destroy these laws, but to make them more perfect. Its ceremonial laws were abolished when the Temple of Jerusalem ceased to be the House of God.

**Question 393:**

What do we mean by moral and ceremonial laws?

**Answer:**

By "moral" laws we mean laws regarding good and evil. By "ceremonial" laws we mean laws regulating the manner of worshipping God in Temple or Church.

**Question 394:**

Where did Christ die?

**Answer:**

Christ died on Mount Calvary.

**Question 395:**

Where was Mount Calvary, and what does the name signify?

**Answer:**

Mount Calvary was the place of execution, not far from Jerusalem; and the name signifies the "place of skulls."

**Question 396:**

How did Christ die?

**Answer:**

Christ was nailed to the Cross, and died on it between two thieves.

**Question 397:**

Why was Our Lord crucified between thieves?

**Answer:**

Our Lord was crucified between thieves that His enemies might thus add to His disgrace by making Him equal to the worst criminals.

**Question 398:**

Why did Christ suffer and die?

**Answer:**

Christ suffered and died for our sins.

**Question 399:**

How was Our Lord's body buried?

**Answer:**

Our Lord's body was wrapped in a clean linen cloth and laid in a new sepulchre or tomb cut in a rock, by Joseph of Arimathea and other pious persons who believed in Our Divine Lord.

**Question 400:**

What lessons do we learn from the sufferings and death of Christ?

**Answer:**

From the sufferings and death of Christ we learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.

**Question 401:**

Whither did Christ's soul go after His death?

**Answer:**

After Christ's death His soul descended into hell.

**Question 402:**

Did Christ's soul descend into the hell of the damned?

**Answer:**

The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest called Limbo, where the souls of the just were waiting for Him.

**Question 403:**

Why did Christ descend into Limbo?

**Answer:**

Christ descended into Limbo to preach to the souls who were in prison -- that is, to announce to them the joyful tidings of their redemption.

**Question 404:**

Where was Christ's body while His soul was in Limbo?

**Answer:**

While Christ's soul was in Limbo His body was in the holy sepulchre.

**Question 405:**

On what day did Christ rise from the dead?

**Answer:**

Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.

**Question 406:**

Why is the Resurrection the greatest of Christ's miracles?

**Answer:**

The Resurrection is the greatest of Christ's miracles because all He taught and did is confirmed by it and depends upon it. He promised to rise from the dead and without the fulfillment of that promise we could not believe in Him.

**Question 407:**

Has any one ever tried to disprove the miracle of the resurrection?

**Answer:**

Unbelievers in Christ have tried to disprove the miracle of the resurrection as they have tried to disprove all His other miracles; but the explanations they give to prove Christ's miracles false are far more unlikely and harder to believe than the miracles themselves.

**Question 408:**

What do we mean when we say Christ rose "glorious" from the dead?

**Answer:**

When we say Christ rose "glorious" from the dead we mean that His body was in a glorified state; that is, gifted with the qualities of a glorified body.

**Question 409:**

What are the qualities of a glorified body?

**Answer:**

The qualities of a glorified body are:

1. Brilliancy, by which it gives forth light;
2. Agility, by which it moves from place to place as rapidly as an angel;
3. Subtility, by which material things cannot shut it out;
4. Impassibility, by which it is made incapable of suffering.

**Question 410:**

Was Christ three full days in the tomb?

**Answer:**

Christ was not three full days, but only parts of three days in the tomb.

**Question 411:**

How long did Christ stay on earth after His resurrection?

**Answer:**

Christ stayed on earth forty days after His resurrection, to show that He was truly risen from the dead, and to instruct His apostles.

**Question 412:**

Was Christ visible to all and at all times during the forty days He remained on earth after His resurrection?

**Answer:**



Christ was not visible to all nor at all times during the forty days He remained on earth after His resurrection. We know that He appeared to His apostles and others at least nine times, though He may have appeared oftener.

**Question 413:**

How did Christ show that He was truly risen from the dead?

**Answer:**

Christ showed that He was truly risen from the dead by eating and conversing with His Apostles and others to whom He appeared. He showed the wounds in His hands, feet and side, and it was after His resurrection that He gave to His Apostles the power to forgive sins.

**Question 414:**

After Christ had remained forty days on earth, whither did He go?

**Answer:**

After forty days Christ ascended into heaven, and the day on which He ascended into heaven is called Ascension Day.

**Question 415:**

Where did the ascension of Our Lord take place?

**Answer:**

Christ ascended into heaven from Mount Olivet, the place made sacred by His agony on the night before His death.

**Question 416:**

Who were present at the ascension and who ascended with Christ?

**Answer:**

From various parts of Scripture we may conclude there were about 125 persons -- though traditions tell us there was a greater number -- present at the Ascension. They were the Apostles, the Disciples, the pious women and others who had followed Our Blessed Lord. The souls of the just who were waiting in Limbo for their redemption ascended with Christ.

**Question 417:**

Why is the paschal candle which is lighted on Easter morning extinguished at the Mass on Ascension Day?

**Answer:**

The paschal candle which is lighted on Easter morning signifies Christ's visible presence on earth, and it is extinguished on Ascension Day to show that He, having fulfilled all the prophecies concerning Himself and having accomplished the work of redemption, has transferred the visible care of His Church to His Apostles and returned in His body to heaven.

**Question 418:**

Where is Christ in heaven?

**Answer:**

In heaven Christ sits at the right hand of God the Father Almighty.

**Question 419:**

What do you mean by saying that Christ sits at the right hand of God?

**Answer:**

When I say that Christ sits at the right hand of God I mean that Christ as God is equal to His Father in all things, and that as man He is in the highest place in heaven next to God.

## **LESSON 9: On the Holy Ghost and His Descent upon the Apostles**

### **Question 420:**

Who is the Holy Ghost?

### **Answer:**

The Holy Ghost is the third Person of the Blessed Trinity.

### **Question 421:**

Did the Holy Ghost ever appear?

### **Answer:**

The Holy Ghost appeared at times under the form of a dove, and again under the form of tongues of fire; for, being a pure spirit without a body, He can take any form.

### **Question 422:**

Is the Holy Ghost called by other names?

### **Answer:**

The Holy Ghost is called also the Holy Spirit, the Paraclete, the Spirit of Truth and other names given in HolyScripture.

### **Question 423:**

From whom does the Holy Ghost proceed?

### **Answer:**

The Holy Ghost proceeds from the Father and the Son.

### **Question 424:**

Is the Holy Ghost equal to the Father and the Son?

### **Answer:**

The Holy Ghost is equal to the Father and the Son, being the same Lord and God as they are.

### **Question 425:**

On what day did the Holy Ghost come down upon the Apostles?

### **Answer:**

The Holy Ghost came down upon the Apostles ten days after the Ascension of our Lord; and the day on which He came down upon the Apostles is called Whitsunday, or Pentecost.

### **Question 426:**

Why is the day on which the Holy Ghost came down upon the Apostles called Whitsunday?

### **Answer:**

The day on which the Holy Ghost came down upon the Apostles is called Whitsunday or White Sunday, probably because the Christians who were baptized on the eve of Pentecost wore white garments for some time afterward, as a mark of the purity bestowed upon their souls by the Sacrament of Baptism.

### **Question 427:**

Why is this feast called also Pentecost?

### **Answer:**

This feast is called also Pentecost because Pentecost means the fiftieth; and the Holy Ghost came down upon the Apostles fifty days after the resurrection of Our Lord.

### **Question 428:**

How did the Holy Ghost come down upon the Apostles?

### **Answer:**

The Holy Ghost came down upon the Apostles in the form of tongues of fire.

**Question 429:**

What did the form of tongues of fire denote?

**Answer:**

The form of tongues of fire denoted the sacred character and divine authority of the preaching and teaching of the Apostles, by whose words and fervor all men were to be converted to the love of God.

**Question 430:**

Who sent the Holy Ghost upon the Apostles?

**Answer:**

Our Lord Jesus Christ sent the Holy Ghost upon the Apostles.

**Question 431:**

Did the Apostles know that the Holy Ghost would come down upon them?

**Answer:**

The Apostles knew that the Holy Ghost would come down upon them; for Christ promised His Apostles that after His Ascension He would send the Holy Ghost, the Spirit of Truth, to teach them all truths and to abide with them forever.

**Question 432:**

Has any one ever denied the existence of the Holy Ghost?

**Answer:**

Some persons have denied the existence of the Holy Ghost; others have denied that He is a real person equal to the Father and the Son; but all these assertions are shown to be false by the words of Holy Scripture and the infallible teaching of the Church.

**Question 433:**

What are the sins against the Holy Ghost which Our Lord said will not be forgiven either in this world or in the next?

**Answer:**

The sins against the Holy Ghost which Our Lord said will not be forgiven either in this world or in the next, are sins committed out of pure malice, and greatly opposed to the mercy of God, and are, therefore, seldom forgiven.

**Question 434:**

Why did Christ send the Holy Ghost?

**Answer:**

Christ sent the Holy Ghost to sanctify His Church, to enlighten and strengthen the Apostles, and to enable them to preach the Gospel.

**Question 435:**

How was the Church sanctified through the coming of the Holy Ghost?

**Answer:**

The Church was sanctified through the coming of the Holy Ghost by receiving those graces which Christ had merited for His ministers, the bishops and priests, and for the souls of all those committed to their care.

**Question 436:**

How were the Apostles enlightened through the coming of the Holy Ghost?

**Answer:**

The Apostles were enlightened through the coming of the Holy Ghost by receiving the grace to remember and understand in its true meaning all that Christ had said and done in their presence.

**Question 437:**

How were the Apostles strengthened through the coming of the Holy Ghost?

**Answer:**

The Apostles were strengthened through the coming of the Holy Ghost by receiving the grace to brave every danger, even death itself, in the performance of their sacred duties.

**Question 438:**

What does "Apostle," and what does "Gospel" mean?

**Answer:**

"Apostle" means a person sent, and "Gospel" means good tidings or news. Hence the name "Gospel" is given to the inspired history of Our Lord's life and works upon earth.

**Question 439:**

Name the Apostles.

**Answer:**

The Apostles were: Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Thaddeus, Simon, and Judas Iscariot, in whose place Mathias was chosen.

**Question 440:**

Was St. Paul an Apostle?

**Answer:**

St. Paul was an Apostle, but as he was not called till after the Ascension of Our Lord he is not numbered among the twelve. He is called the Apostle of the Gentiles; that is, of all those who were not of the Jewish religion or members of the Church of the Old Law.

**Question 441:**

How did St. Paul become an Apostle?

**Answer:**

While on his way to persecute the Christians St. Paul was miraculously converted and called to be an Apostle by Our Lord Himself, who spoke to him. St. Paul was called Saul before his conversion.

**Question 442:**

Who were the Evangelists?

**Answer:**

St. Matthew, St. Mark, St. Luke and St. John are called Evangelists, because they wrote the four Gospels bearing their names, and Evangelia is the Latin name for Gospels. St. Mark and St. Luke were not Apostles, but St. Matthew and St. John were both Apostles and Evangelists.

**Question 443:**

Why did not the Apostles fully understand when Christ Himself taught them?

**Answer:**

The Apostles did not fully understand when Christ Himself taught them because during His stay with them on earth they were only preparing to become Apostles; and their minds were yet filled with many worldly thoughts and desires that were to be removed at the coming of the Holy Ghost.

**Question 444:**

Will the Holy Ghost abide with the Church forever?

**Answer:**

The Holy Ghost will abide with the Church forever, and guide it in the way of holiness and truth.

**Question 445:**

What benefit do we derive from the knowledge that the Holy Ghost will abide with the Church forever?

**Answer:**

From the knowledge that the Holy Ghost will abide with the Church forever we are made certain that the Church can never teach us falsehood, and can never be destroyed by the enemies of Our Faith.

**Question 446:**

What visible power was given to the Apostles through the coming of the Holy Ghost?

**Answer:**

Through the coming of the Holy Ghost the Apostles received the "gift of tongues," by which they could be understood in every language, though they preached in only one.

**Question 447:**

Why did such wonderful gifts accompany confirmation, or the coming of the Holy Ghost, in the first ages of the Church?

**Answer:**

Such wonderful gifts accompanied Confirmation in the first ages of the Church to prove the power, truth and divine character of Christianity to those who otherwise might not believe, and to draw the attention of all to the establishment of the Christian Church.

**Question 448:**

Why are these signs not continued everywhere at the present time?

**Answer:**

These signs are not continued everywhere at the present time, because now that the Church is fully established and its divine character and power proved in other ways, such signs are no longer necessary.

**Question 449:**

Were such powers as the "gift of tongues" a part of the Sacrament of Confirmation?

**Answer:**

Such powers as the "gift of tongues" were not a part of the Sacrament of Confirmation, but they were added to it by the Holy Ghost when necessary for the good of the Church.

## **LESSON 10: On the Effects of the Redemption**

**Question 450:**

What is an effect?

**Answer:**

An effect is that which is caused by something else, as smoke, for example, is an effect of fire.

**Question 451:**

What does redemption mean?

**Answer:**

Redemption means the buying back of a thing that was given away or sold.

**Question 452:**

What did Adam give away by his sin, and what did Our Lord buy back for him and us?

**Answer:**

By his sin Adam gave away all right to God's promised gifts of grace in this world and of glory in the next, and Our Lord bought back the right that Adam threw away.

**Question 453:**

Which are the chief effects of the Redemption?

**Answer:**

The chief effects of the Redemption are two: The satisfaction of God's justice by Christ's sufferings and death, and the gaining of grace for men.

**Question 454:**

Why do we say "chief effects"?

**Answer:**

We say "chief effects" to show that these are the most important but not the only effects of the Redemption --for all the benefits of our holy religion and of its influence upon the world are the effects of the redemption.

**Question 455:**

Why did God's justice require satisfaction?

**Answer:**

God's justice required satisfaction because it is infinite and demands reparation for every fault. Man in his state of sin could not make the necessary reparation, so Christ became man and made it for him.

**Question 456:**

What do you mean by grace?

**Answer:**

By grace I mean a supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.

**Question 457:**

What does "supernatural" mean?

**Answer:**

Supernatural means above or greater than nature. All gifts such as health, learning or the comforts of life, that affect our happiness chiefly in this world, are called natural gifts, and all gifts such as blessings that affect our happiness chiefly in the next world are called supernatural or spiritual gifts.

**Question 458:**

What do you mean by "merit"?

**Answer:**

Merit means the quality of deserving well or ill for our actions. In the question above it means a right to reward for good deeds done.

**Question 459:**

How many kinds of grace are there?

**Answer:**

There are two kinds of grace, sanctifying grace and actual grace.

**Question 460:**

What is the difference between sanctifying grace and actual grace?

**Answer:**

Sanctifying grace remains with us as long as we are not guilty of mortal sin; and hence, it is often called habitual grace; but actual grace comes to us only when we need its help in doing or avoiding an action, and it remains with us only while we are doing or avoiding the action.

**Question 461:**

What is sanctifying grace?

**Answer:**

Sanctifying grace is that grace which makes the soul holy and pleasing to God.

**Question 462:**

What do you call those graces or gifts of God by which we believe in Him, hope in Him, and love Him?

**Answer:**

Those graces or gifts of God by which we believe in Him, and hope in Him, and love Him, are called the Divine virtues of Faith, Hope, and Charity.

**Question 463:**

What do you mean by virtue and vice?

**Answer:**

Virtue is the habit of doing good, and vice is the habit of doing evil. An act, good or bad, does not form a habit; and hence, a virtue or a vice is the result of repeated acts of the same kind.

**Question 464:**

Does habit excuse us from the sins committed through it?

**Answer:**

Habit does not excuse us from the sins committed through it, but rather makes us more guilty by showing how often we must have committed the sin to acquire the habit. If, however, we are seriously trying to overcome a bad habit, and through forgetfulness yield to it, the habit may sometimes excuse us from the sin.

**Question 465:**

What is Faith?

**Answer:**

Faith is a Divine virtue by which we firmly believe the truths which God has revealed.

**Question 466:**

What is Hope?

**Answer:**

Hope is a Divine virtue by which we firmly trust that God will give us eternal life and the means to obtain it.

**Question 467:**

What is Charity?

**Answer:**

Charity is a Divine virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.

**Question 468:**

Why are Faith, Hope and Charity called virtues?

**Answer:**

Faith, Hope and Charity are called virtues because they are not mere acts, but habits by which we always and in all things believe God, hope in Him, and love Him.

**Question 469:**

What kind of virtues are Faith, Hope and Charity?

**Answer:**

Faith, Hope and Charity are called infused theological virtues to distinguish them from the four moral virtues -- Prudence, Justice, Fortitude and Temperance.

**Question 470:**

Why do we say the three theological virtues are infused and the four moral virtues acquired?

**Answer:**

We say the three theological virtues are infused; that is, poured into our souls, because they are strictly gifts of God and do not depend upon our efforts to obtain them, while the four moral virtues -- Prudence, Justice, Fortitude and Temperance -- though also gifts of God, may, as natural virtues, be acquired by our own efforts.

**Question 471:**

Why do we believe God, hope in Him, and love Him?

**Answer:**

We believe God and hope in Him because He is infinitely true and cannot deceive us. We love Him because He is infinitely good and beautiful and worthy of all love.

**Question 472:**

What mortal sins are opposed to Faith?

**Answer:**

Atheism, which is a denial of all revealed truths, and heresy, which is a denial of some revealed truths, and superstition, which is a misuse of religion, are opposed to Faith.

**Question 473:**

Who is our neighbor?

**Answer:**

Every human being capable of salvation of every age, country, race or condition, especially if he needs our help, is our neighbor in the sense of the Catechism.

**Question 474:**

Why should we love our neighbor?

**Answer:**

We should love our neighbor because he is a child of God, redeemed by Jesus Christ, and because he is our brother created to dwell in heaven with us.

**Question 475:**

What is actual grace?

**Answer:**

Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good.

**Question 476:**

Is grace necessary to salvation?

**Answer:**

Grace is necessary to salvation, because without grace we can do nothing to merit heaven.

**Question 477:**

Can we resist the grace of God?

**Answer:**

We can, and unfortunately often do, resist the grace of God.

**Question 478:**

Is it a sin knowingly to resist the grace of God?

**Answer:**

It is a sin, knowingly, to resist the grace of God, because we thereby insult Him and reject His gifts without which we cannot be saved.

**Question 479:**

Does God give His grace to every one?

**Answer:**

God gives to everyone He creates sufficient grace to save his soul; and if persons do not save their souls, it is because they have not used the grace given.

**Question 480:**

What is the grace of perseverance?

**Answer:**

The grace of perseverance is a particular gift of God which enables us to continue in the state of grace till death.



**Question 481:**

Can we merit the grace of final perseverance or know when we possess it?

**Answer:**

We cannot merit the grace of final perseverance, or know when we possess it, because it depends entirely upon God's mercy and not upon our actions. To imagine we possess it would lead us into the sin of presumption.

**Question 482:**

Can a person merit any supernatural reward for good deeds performed while he is in mortal sin?

**Answer:**

A person cannot merit any supernatural reward for good deeds performed while he is in mortal sin; nevertheless, God rewards such good deeds by giving the grace of repentance; and, therefore, all persons, even those in mortal sin, should ever strive to do good.

**Question 483:**

Does God reward anything but our good works?

**Answer:**

God rewards our good intention and desire to serve Him, even when our works are not successful. We should make this good intention often during the day, and especially in the morning.

**LESSON 11: On the Church****Question 484:**

How was the true religion preserved from Adam till the coming of Christ?

**Answer:**

The true religion was preserved from Adam till the coming of Christ by the patriarchs, prophets and other holy men whom God appointed and inspired to teach His Will and Revelations to the people, and to remind them of the promised Redeemer.

**Question 485:**

Who were the prophets, and what was their chief duty?

**Answer:**

The prophets were men to whom God gave a knowledge of future events connected with religion, that they might foretell them to His people and thus give proof that the message came from God. Their chief duty was to foretell the time, place and circumstances of Our Saviour's coming into the world, that men might know when and where to look for Him, and might recognize Him when He came.

**Question 486:**

How could they be saved who lived before Christ became man?

**Answer:**

They who lived before Christ became man could be saved by belief in the Redeemer to come and by keeping the Commandments of God.

**Question 487:**

Was the true religion universal before the coming of Christ?

**Answer:**

The true religion was not universal before the coming of Christ. It was confined to one people -- the descendants of Abraham. All other nations worshipped false gods.

**Question 488:**

Which are the means instituted by Our Lord to enable men at all times to share in the fruits of the Redemption?

**Answer:**

The means instituted by Our Lord to enable men at all times to share in the fruits of His Redemption are the Church and the Sacraments.

**Question 489:**

What is the Church?

**Answer:**

The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head.

**Question 490:**

How may the members of the Church on earth be divided?

**Answer:**

The members of the Church on earth may be divided into those who teach and those who are taught. Those who teach, namely, the Pope, bishops and priests, are called the Teaching Church, or simply the Church. Those who are taught are called the Believing Church, or simply the faithful.

**Question 491:**

What is the duty of the Teaching Church?

**Answer:**

The duty of the Teaching Church is to continue the work Our Lord began upon earth, namely, to teach revealed truth, to administer the Sacraments and to labor for the salvation of souls.

**Question 492:**

What is the duty of the faithful?

**Answer:**

The duty of the faithful is to learn the revealed truths taught; to receive the Sacraments, and to aid in saving souls by their prayers, good works and alms.

**Question 493:**

What do you mean by "profess the faith of Christ"?

**Answer:**

By "profess the faith of Christ" we mean, believe all the truths and practice the religion He has taught.

**Question 494:**

What do we mean by "lawful pastors"?

**Answer:**

By "lawful pastors" we mean those in the Church who have been appointed by lawful authority and who have, therefore, a right to rule us. The lawful pastors in the Church are: Every priest in his own parish; every bishop in his own diocese, and the Pope in the whole Church.

**Question 495:**

Who is the invisible Head of the Church?

**Answer:**

Jesus Christ is the invisible Head of the Church.

**Question 496:**

Who is the visible Head of the Church?

**Answer:**

Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church.

**Question 497:**

What does "vicar" mean?

**Answer:**

Vicar is a name used in the Church to designate a person who acts in the name and authority of another. Thus a Vicar Apostolic is one who acts in the name of the Pope, and a Vicar General is one who acts in the name of the bishop.

**Question 498:**

Could any one be Pope without being Bishop of Rome?

**Answer:**

One could not be Pope without being Bishop of Rome, and whoever is elected Pope must give up his title to any other diocese and take the title of Bishop of Rome.

**Question 499:**

Why is the Pope, the Bishop of Rome, the visible Head of the Church?

**Answer:**

The Pope, the Bishop of Rome, is the visible Head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the visible Head of the Church.

**Question 500:**

Why are Catholics called "Roman"?

**Answer:**

Catholics are called Roman to show that they are in union with the true Church founded by Christ and governed by the Apostles under the direction of St. Peter, by divine appointment the Chief of the Apostles, who founded the Church of Rome and was its first bishop.

**Question 501:**

By what name is a bishop's diocese sometimes called?

**Answer:**

A bishop's diocese is sometimes called his see. The diocese of Rome, on account of its authority and dignity, is called the Holy See, and its bishop is called the Holy Father or Pope. Pope means father.

**Question 502:**

What do we call the right by which St. Peter or his successor has always been the head of the Church and of all its bishops?

**Answer:**

We call the right by which St. Peter or his successor has always been the head of the Church, and of all its bishops, the Primacy of St. Peter or of the Pope. Primacy means holding first place.

**Question 503:**

How is it shown that St. Peter or his successor has always been the head of the Church?

**Answer:**

It is shown that St. Peter or his successor has always been the head of the Church:

1. From the words of Holy Scripture, which tell how Christ appointed Peter Chief of the Apostles and head of the Church.
2. From the history of the Church, which shows that Peter and his successors have always acted and have always been recognized as the head of the Church.

**Question 504:**

How do we know that the rights and privileges bestowed on St. Peter were given also to his successors -- the Popes?

**Answer:**

We know that the rights and privileges bestowed on St. Peter were given also to his successors, the

Popes, because the promises made to St. Peter by Our Lord were to be fulfilled in the Church till the end of time, and as Peter was not to live till the end of time, they are fulfilled in his successors.

**Question 505:**

Did St. Peter establish any Church before he came to Rome?

**Answer:**

Before he came to Rome, St. Peter established a Church at Antioch and ruled over it for several years.

**Question 506:**

Who are the successors of the other Apostles?

**Answer:**

The successors of the other Apostles are the Bishops of the Holy Catholic Church.

**Question 507:**

How do we know that the bishops of the Church are the successors of the Apostles?

**Answer:**

We know that the bishops of the Church are the successors of the Apostles because they continue the work of the Apostles and give proof of the same authority. They have always exercised the rights and powers that belonged to the Apostles in making laws for the Church, in consecrating bishops and ordaining priests.

**Question 508:**

Why did Christ found the Church?

**Answer:**

Christ founded the Church to teach, govern, sanctify, and save all men.

**Question 509:**

Are all bound to belong to the Church?

**Answer:**

All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.

**Question 510:**

Is it ever possible for one to be saved who does not know the Catholic Church to be the true Church?

**Answer:**

It is possible for one to be saved who does not know the Catholic Church to be the true Church, provided that person:

1. Has been validly baptized;
2. Firmly believes the religion he professes and practices to be the true religion, and
3. Dies without the guilt of mortal sin on his soul.

**Question 511:**

Why do we say it is only possible for a person to be saved who does not know the Catholic Church to be the true Church?

**Answer:**

We say it is only possible for a person to be saved who does not know the Catholic Church to be the true Church, because the necessary conditions are not often found, especially that of dying in a state of grace without making use of the Sacrament of Penance.

**Question 512:**

How are such persons said to belong to the Church?

**Answer:**

Such persons are said to belong to the "soul of the church"; that is, they are really members of the Church without knowing it. Those who share in its Sacraments and worship are said to belong to the body or visible part of the Church.

**Question 513:**

Why must the true Church be visible?

**Answer:**

The true Church must be visible because its founder, Jesus Christ, commanded us under pain of condemnation to hear the Church; and He could not in justice command us to hear a Church that could not be seen and known.

**Question 514:**

What excuses do some give for not becoming members of the true Church?

**Answer:**

The excuses some give for not becoming members of the true church are:

1. They do not wish to leave the religion in which they were born.
2. There are too many poor and ignorant people in the Catholic Church.
3. One religion is as good as another if we try to serve God in it, and be upright and honest in our lives.

**Question 515:**

How do you answer such excuses?

**Answer:**

1. To say that we should remain in a false religion because we were born in it is as untrue as to say we should not heal our bodily diseases because we were born with them.
2. To say there are too many poor and ignorant in the Catholic Church is to declare that it is Christ's Church; for He always taught the poor and ignorant and instructed His Church to continue the work.
3. To say that one religion is as good as another is to assert that Christ labored uselessly and taught falsely; for He came to abolish the old religion and found the new in which alone we can be saved as He Himself declared.

**Question 516:**

Why can there be only one true religion?

**Answer:**

There can be only one true religion, because a thing cannot be false and true at the same time, and, therefore, all religions that contradict the teaching of the true Church must teach falsehood. If all religions in which men seek to serve God are equally good and true, why did Christ disturb the Jewish religion and the Apostles condemn heretics?

## **LESSON 12: On the Attributes and Marks of the Church**

**Question 517:**

What is an attribute?

**Answer:**

An attribute is any characteristic or quality that a person or thing may be said to have. All perfections or imperfections are attributes.

**Question 518:**

What is a mark?

**Answer:**

A mark is a given and known sign by which a thing can be distinguished from all others of its kind. Thus a trademark is used to distinguish the article bearing it from all imitations of the same article.

**Question 519:**

How do we know that the Church must have the four marks and three attributes usually ascribed or given to it?

**Answer:**

We know that the Church must have the four marks and three attributes usually ascribed or given to it from the words of Christ given in the Holy Scripture and in the teaching of the Church from its beginning.

**Question 520:**

Can the Church have the four marks without the three attributes?

**Answer:**

The Church cannot have the four marks without the three attributes, because the three attributes necessarily come with the marks and without them the marks could not exist.

**Question 521:**

Why are both marks and attributes necessary in the Church?

**Answer:**

Both marks and attributes are necessary in the Church, for the marks teach us its external or visible qualities, while the attributes teach us its internal or invisible qualities. It is easier to discover the marks than the attributes; for it is easier to see that the Church is one than that it is infallible.

**Question 522:**

Which are the attributes of the Church?

**Answer:**

The attributes of the Church are three: 1. authority, infallibility, and indefectibility.

**Question 523:**

What is authority?

**Answer:**

Authority is the power which one person has over another so as to be able to justly exact obedience. Rulers have authority over their subjects, parents over their children, and teachers over their scholars.

**Question 524:**

From whom must all persons derive whatever lawful authority they possess?

**Answer:**

All persons must derive whatever lawful authority they possess from God Himself, from whom they receive it directly or indirectly. Therefore, to disobey our lawful superiors is to disobey God Himself, and hence such disobedience is always sinful.

**Question 525:**

What do you mean by the authority of the Church?

**Answer:**

By the authority of the Church I mean the right and power which the Pope and the Bishops, as the successors of the Apostles, have to teach and to govern the faithful.

**Question 526:**

What do you mean by the infallibility of the Church?

**Answer:**

By the infallibility of the Church I mean that the Church can not err when it teaches a doctrine of faith or morals.

**Question 527:**

What do we mean by a "doctrine of faith or morals"?

**Answer:**

By a doctrine of faith or morals we mean the revealed teaching that refers to whatever we must believe and do in order to be saved.

**Question 528:**

How do you know that the Church can not err?

**Answer:**

I know that the Church can not err because Christ promised that the Holy Ghost would remain with it forever and save it from error. If, therefore, the Church has erred, the Holy Ghost must have abandoned it and Christ has failed to keep His promise, which is a thing impossible.

**Question 529:**

Since the Church can not err, could it ever be reformed in its teaching of faith or morals?

**Answer:**

Since the Church can not err, it could never be reformed in its teaching of faith or morals. Those who say the Church needed reformation in faith or morals accuse Our Lord of falsehood and deception.

**Question 530:**

When does the Church teach infallibly?

**Answer:**

The Church teaches infallibly when it speaks through the Pope and Bishops united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.

**Question 531:**

What is necessary that the Pope may speak infallibly or ex-cathedra?

**Answer:**

That the Pope may speak infallibly, or ex-cathedra:

1. He must speak on a subject of faith or morals;
2. He must speak as the Vicar of Christ and to the whole Church;
3. He must indicate by certain words, such as, we define, we proclaim, etc., that he intends to speak infallibly.

**Question 532:**

Is the Pope infallible in everything he says and does?

**Answer:**

The Pope is not infallible in everything he says and does, because the Holy Ghost was not promised to make him infallible in everything, but only in matters of faith and morals for the whole Church. Nevertheless, the Pope's opinion on any subject deserves our greatest respect on account of his learning, experience and dignity.

**Question 533:**

Can the Pope commit sin?

**Answer:**

The Pope can commit sin and he must seek forgiveness in the Sacrament of Penance as others do. Infallibility does not prevent him from sinning, but from teaching falsehood when he speaks ex-cathedra.

**Question 534:**

What does ex-cathedra mean?

**Answer:**

"Cathedra" means a seat, and "ex" means out of. Therefore, ex-cathedra means speaking from the seat or official place held by St. Peter and his successors as the head of the whole Church.

**Question 535:**

Why is the chief Church in a diocese called a Cathedral?

**Answer:**

The chief Church in a diocese is called a Cathedral because the bishop's cathedra, that is, his seat or throne, is erected in it, and because he celebrates all important feasts and performs all his special duties in it.

**Question 536:**

How many Popes have governed the Church from St. Peter to Pius XI.?

**Answer:**

From St. Peter to Pius XI., 261 Popes have governed the Church; and many of them have been remarkable for their zeal, prudence, learning and sanctity.

**Question 537:**

What does anti-pope mean, and who were the anti-popes?

**Answer:**

Anti-pope means a pretended pope. The anti-popes were men who by the aid of faithless Christians or others unlawfully seized and claimed the papal power while the lawful pope was in prison or exile.

**Question 538:**

Why must the Pope sometimes warn us on political and other matters?

**Answer:**

The Pope must sometimes warn us on political and other matters, because whatever nations or men do is either good or bad, just or unjust, and wherever the Pope discovers falsehood, wickedness or injustice he must speak against it and defend the truths of faith and morals. He must protect also the temporal rights and property of the Church committed to his care.

**Question 539:**

What do we mean by the "temporal power" of the Pope?

**Answer:**

By the temporal power of the Pope we mean the right which the Pope has as a temporal or ordinary ruler to govern the states and manage the properties that have rightfully come into the possession of the Church.

**Question 540:**

How did the Pope acquire and how was he deprived of the temporal power?

**Answer:**

The Pope acquired the temporal power in a just manner by the consent of those who had a right to bestow it. He was deprived of it in an unjust manner by political changes.

**Question 541:**

How was the temporal power useful to the Church?

**Answer:**

The temporal power was useful to the Church:

1. Because it gave the Pope the complete independence necessary for the government of the Church and for the defense of truth and virtue.
2. It enabled him to do much for the spread of the true religion by giving alms for the establishment and support of Churches and schools in poor or pagan countries.

**Question 542:**

What name do we give to the offerings made yearly by the faithful for the support of the Pope and the government of the Church?

**Answer:**

We call the offerings made yearly by the faithful for the support of the Pope and government of the



Church "Peter's pence." It derives its name from the early custom of sending yearly a penny from every house to the successor of St. Peter, as a mark of respect or as an alms for some charity.

**Question 543:**

What do you mean by the indefectibility of the Church?

**Answer:**

By the indefectibility of the Church I mean that the Church, as Christ founded it, will last till the end of time.

**Question 544:**

What is the difference between the infallibility and indefectibility of the Church?

**Answer:**

When we say the Church is infallible we mean that it can never teach error while it lasts; but when we say the Church is indefectible, we mean that it will last forever and be infallible forever; that it will always remain as Our Lord founded it and never change the doctrines He taught.

**Question 545:**

Did Our Lord Himself make all the laws of the Church?

**Answer:**

Our Lord Himself did not make all the laws of the Church. He gave the Church also power to make laws to suit the needs of the times, places or persons as it judged necessary.

**Question 546:**

Can the Church change its laws?

**Answer:**

The Church can, when necessary, change the laws it has itself made, but it cannot change the laws that Christ has made. Neither can the Church change any doctrine of faith or morals.

**Question 547:**

In whom are these attributes found in their fullness?

**Answer:**

These attributes are found in their fullness in the Pope, the visible Head of the Church, whose infallible authority to teach bishops, priests, and people in matters of faith or morals will last to the end of the world.

**Question 548:**

Has the Church any marks by which it may be known?

**Answer:**

The Church has four marks by which it may be known: it is One; it is Holy; it is Catholic; it is Apostolic.

**Question 549:**

How is the Church One?

**Answer:**

The Church is One because all its members agree in one faith, are all in one communion, and are all under one head.

**Question 550:**

How is it evident that the Church is one in government?

**Answer:**

It is evident that the Church is one in government, for the faithful in a parish are subject to their pastors, the pastors are subject to the bishops of their dioceses, and the bishops of the world are subject to the Pope.

**Question 551:**

What is meant by the Hierarchy of the Church?

**Answer:**

By the Hierarchy of the Church is meant the sacred body of clerical rules who govern the Church.

**Question 552:**

How is it evident that the Church is one in worship?

**Answer:**

It is evident that the Church is one in worship because all its members make use of the same sacrifice and receive the same Sacraments.

**Question 553:**

How is it evident that the Church is one in faith?

**Answer:**

It is evident the Church is one in faith because all Catholics throughout the world believe each and every article of faith proposed by the Church.

**Question 554:**

Could a person who denies only one article of our faith be a Catholic?

**Answer:**

A person who denies even one article of our faith could not be a Catholic; for truth is one and we must accept it whole and entire or not at all.

**Question 555:**

Are there any pious beliefs and practices in the Church that are not articles of faith?

**Answer:**

There are many pious beliefs and practices in the Church that are not articles of faith; that is, we are not bound under pain of sin to believe in them; yet we will often find them useful aids to holiness, and hence they are recommended by our pastors.

**Question 556:**

Of what sin are persons guilty who put firm belief in religious or other practices that are either forbidden or useless?

**Answer:**

Persons who put a firm belief in religious or other practices that are forbidden or useless are guilty of the sin of superstition.

**Question 557:**

Where does the Church find the revealed truths it is bound to teach?

**Answer:**

The Church finds the revealed truths it is bound to teach in the Holy Scripture and revealed traditions.

**Question 558:**

What is the Holy Scripture or Bible?

**Answer:**

The Holy Scripture or Bible is the collection of sacred, inspired writings through which God has made known to us many revealed truths. Some call them letters from Heaven to earth, that is, from God to man.

**Question 559:**

What is meant by the Canon of the Sacred Scriptures?

**Answer:**

The Canon of Sacred Scriptures means the list the Church has prepared to teach us what sacred writings are Holy Scripture and contain the inspired word of God.

**Question 560:**

Where does the Church find the revealed traditions?

**Answer:**

The Church finds the revealed traditions in the decrees of its councils; in its books of worship; in its paintings and inscriptions on tombs and monuments; in the lives of its Saints; the writings of its Fathers, and in its own history.

**Question 561:**

Must we ourselves seek in the Scriptures and traditions for what we are to believe?

**Answer:**

We ourselves need not seek in the Scriptures and traditions for what we are to believe. God has appointed the Church to be our guide to salvation and we must accept its teaching as our infallible rule of faith.

**Question 562:**

How do we show that the Holy Scriptures alone could not be our guide to salvation and infallible rule of faith?

**Answer:**

We show that the Holy Scripture alone could not be our guide to salvation and infallible rule of faith:

1. Because all men cannot examine or understand the Holy Scripture; but all can listen to the teaching of the Church;
2. Because the New Testament or Christian part of the Scripture was not written at the beginning of the Church's existence, and, therefore, could not have been used as the rule of faith by the first Christians;
3. Because there are many things in the Holy Scripture that cannot be understood without the explanation given by tradition, and hence those who take the Scripture alone for their rule of faith are constantly disputing about its meaning and what they are to believe.

**Question 563:**

How is the Church Holy?

**Answer:**

The Church is Holy because its founder, Jesus Christ, is holy; because it teaches a holy doctrine; invites all to a holy life; and because of the eminent holiness of so many thousands of its children.

**Question 564:**

How is the Church Catholic or universal?

**Answer:**

The Church is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.

**Question 565:**

How do you show that the Catholic Church is universal in time, in place, and in doctrine?

**Answer:**

1. The Catholic Church is universal in time, for from the time of the Apostles to the present it has existed, taught and labored in every age;
2. It is universal in place, for it has taught throughout the whole world;
3. It is universal in doctrine, for it teaches the same everywhere, and its doctrines are suited to all classes of persons. It has converted all the pagan nations that have ever been converted.

**Question 566:**

Why does the Church use the Latin language instead of the national language of its children?

**Answer:**

The Church uses the Latin language instead of the national language of its children:

1. To avoid the danger of changing any part of its teaching in using different languages;
2. That all its rulers may be perfectly united and understood in their communications;
3. To show that the Church is not an institute of any particular nation, but the guide of all nations.

**Question 567:**

How is the Church Apostolic?

**Answer:**

The Church is Apostolic because it was founded by Christ on His Apostles, and is governed by their lawfultsuccessors, and because it has never ceased, and never will cease, to teach their doctrine.

**Question 568:**

Does the Church, by defining certain truths, thereby make new doctrines?

**Answer:**

The Church, by defining, that is, by proclaiming certain truths, articles of faith, does not make new doctrines, but simply teaches more clearly and with greater effort truths that have always been believed and held by the Church.

**Question 569:**

What, then, is the use of defining or declaring a truth an article of faith if it has always been believed?

**Answer:**

The use of defining or declaring a truth an article of faith, even when it has always been believed, is:

1. To clearly contradict those who deny it and show their teaching false;
2. To remove all doubt about the exact teaching of the Church, and to put an end to all discussion about the truth defined.

**Question 570:**

In which Church are these attributes and marks found?

**Answer:**

These attributes and marks are found in the Holy Roman Catholic Church alone.

**Question 571:**

How do you show that Protestant Churches have not the marks of the true Church?

**Answer:**

Protestant Churches have not the marks of the true Church, because:

1. They are not one either in government or faith; for they have no chief head, and they profess different beliefs;
2. They are not holy, because their doctrines are founded on error and lead to evil consequences;
3. They are not catholic or universal in time, place or doctrine. They have not existed in all ages nor in all places, and their doctrines do not suit all classes;
4. They are not apostolic, for they were not established for hundreds of years after the Apostles, and they do not teach the doctrines of the Apostles.

**Question 572:**

From whom does the Church derive its undying life and infallible authority?

**Answer:**

The Church derives its undying life and infallible authority from the Holy Ghost, the spirit of truth, who abides with it forever.

**Question 573:**

By whom is the Church made and kept One, Holy, and Catholic?

**Answer:**

The Church is made and kept One, Holy, and Catholic by the Holy Ghost, the spirit of love and holiness, who unites and sanctifies its members throughout the world.

### **LESSON 13: On the Sacraments in General**

#### **Question 574:**

What is a Sacrament?

#### **Answer:**

A Sacrament is an outward sign instituted by Christ to give grace.

#### **Question 575:**

Are these three things, namely: An outward or visible sign, the institution of that sign by Christ, and the giving of grace through the use of that sign, always necessary for the existence of a Sacrament?

#### **Answer:**

These three things, namely: 1. An outward or visible sign, the institution of that sign by Christ, and the giving of grace through the use of that sign, are always necessary for the existence of a Sacrament, and if any of the three be wanting there can be no Sacrament.

#### **Question 576:**

Why does the Church use numerous ceremonies or actions in applying the outward signs of the Sacraments?

#### **Answer:**

The Church uses numerous ceremonies or actions in applying the outward signs of the Sacraments to increase our reverence and devotion for the Sacraments, and to explain their meaning and effects.

#### **Question 577:**

How many Sacraments are there?

#### **Answer:**

There are seven Sacraments: 1. Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

#### **Question 578:**

Were all the Sacraments instituted by Our Lord?

#### **Answer:**

All the Sacraments were instituted by Our Lord, for God alone has power to attach the gift of grace to the use of an outward or visible sign. The Church, however, can institute the ceremonies to be used in administering or giving the Sacraments.

#### **Question 579:**

How do we know there are seven Sacraments and no more or less?

#### **Answer:**

We know there are seven Sacraments and no more or less because the Church always taught that truth. The number of the Sacraments is a matter of faith, and the Church cannot be mistaken in matters of faith.

#### **Question 580:**

Why have the Sacraments been instituted?

#### **Answer:**

The Sacraments have been instituted as a special means through which we are to receive the grace merited for us by Christ. As Christ is the giver of the grace, He has the right to determine the manner in which it shall be given, and one who refuses to make use of the Sacraments will not receive God's grace.

**Question 581:**

Do the Sacraments recall in any way the means by which Our Lord merited the graces we receive through them?

**Answer:**

The Sacraments recall in many ways the means by which Our Lord merited the graces we receive through them. Baptism recalls His profound humility; Confirmation His ceaseless prayer; Holy Eucharist His care of the needy; Penance His mortified life; Extreme Unction His model death; Holy Orders His establishment of the priesthood, and Matrimony His close union with the Church.

**Question 582:**

Give, for example, the outward sign in Baptism and Confirmation.

**Answer:**

The outward sign in Baptism is the pouring of the water and the saying of the words of Baptism. The outward sign in Confirmation is the anointing with oil, the saying of the words of Confirmation and the placing of the bishop's hands over the person he confirms.

**Question 583:**

What is the use of the outward signs in the Sacraments?

**Answer:**

Without the outward signs in the Sacraments we could not know when or with what effect the grace of the Sacraments enters into our souls.

**Question 584:**

Does the outward sign merely indicate that grace has been given, or does the use of the outward sign with the proper intention also give the grace of the Sacrament?

**Answer:**

The outward sign is not used merely to indicate that grace has been given, for the use of the outward sign with the proper intention also gives the grace of the Sacrament. Hence the right application of the outward sign is always followed by the gift of internal grace if the Sacrament be administered with the right intention and received with the right dispositions.

**Question 585:**

What do we mean by the "right intention" for the administration of the Sacraments?

**Answer:**

By the right intention for the administration of the Sacraments we mean that whoever administers a Sacrament must have the intention of doing what Christ intended when He instituted the Sacrament and what the Church intends when it administers the Sacrament.

**Question 586:**

Is there any likeness between the thing used in the outward sign and the grace given in each Sacrament?

**Answer:**

There is a great likeness between the thing used in the outward sign and the grace given in each Sacrament; thus water is used for cleansing; Baptism cleanses the soul; Oil gives strength and light; Confirmation strengthens and enlightens the soul; Bread and wine nourish; the Holy Eucharist nourishes the soul.

**Question 587:**

What do we mean by the "matter and form" of the Sacraments?

**Answer:**

By the "matter" of the Sacraments we mean the visible things, such as water, oil, bread, wine, etc., used for the Sacraments. By the "form" we mean the words, such as "I baptize thee," "I confirm thee," etc., used in giving or administering the Sacraments.

**Question 588:**

Do the needs of the soul resemble the needs of the body?

**Answer:**

The needs of the soul do resemble the needs of the body; for the body must be born, strengthened, nourished, healed in affliction, helped at the hour of death, guided by authority, and given a place in which to dwell. The soul is brought into spiritual life by Baptism; it is strengthened by Confirmation; nourished by the Holy Eucharist; healed by Penance; helped at the hour of our death by Extreme Unction; guided by God's ministers through the Sacrament of Holy Orders, and it is given a body in which to dwell by the Sacrament of Matrimony.

**Question 589:**

Whence have the Sacraments the power of giving grace?

**Answer:**

The Sacraments have the power of giving grace from the merits of Jesus Christ.

**Question 590:**

Does the effect of the Sacraments depend on the worthiness or unworthiness of the one who administers them?

**Answer:**

The effect of the Sacraments does not depend on the worthiness or unworthiness of the one who administers them, but on the merits of Jesus Christ, who instituted them, and on the worthy dispositions of those who receive them.

**Question 591:**

What grace do the Sacraments give?

**Answer:**

Some of the Sacraments give sanctifying grace, and others increase it in our souls.

**Question 592:**

When is a Sacrament said to give, and when is it said to increase, grace in our souls?

**Answer:**

A Sacrament is said to give grace when there is no grace whatever in the soul, or in other words, when the soul is in mortal sin. A Sacrament is said to increase grace when there is already grace in the soul, to which more is added by the Sacrament received.

**Question 593:**

Which are the Sacraments that give sanctifying grace?

**Answer:**

The Sacraments that give sanctifying grace are Baptism and Penance; and they are called Sacraments of the dead.

**Question 594:**

Why are Baptism and Penance called Sacraments of the dead?

**Answer:**

Baptism and Penance are called Sacraments of the dead because they take away sin, which is the death of the soul, and give grace, which is its life.

**Question 595:**

May not the Sacrament of Penance be received by one who is in a state of grace?

**Answer:**

The Sacrament of Penance may be and very often is received by one who is in a state of grace, and when thus received it increases -- as the Sacraments of the living do -- the grace already in the soul.

**Question 596:**

Which are the Sacraments that increase sanctifying grace in our soul?

**Answer:**

The Sacraments that increase sanctifying grace in our souls are: 1. Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony; and they are called Sacraments of the living.

**Question 597:**

What do we mean by Sacraments of the dead and Sacraments of the living?

**Answer:**

By the Sacraments of the dead we mean those Sacraments that may be lawfully received while the soul is in a state of mortal sin. By the Sacraments of the living we mean those Sacraments that can be lawfully received only while the soul is in a state of grace -- i.e., free from mortal sin. Living and dead do not refer here to the persons, but to the condition of the souls; for none of the Sacraments can be given to a dead person.

**Question 598:**

Why are Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony called Sacraments of the living?

**Answer:**

Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony are called Sacraments of the living because those who receive them worthily are already living the life of grace.

**Question 599:**

What sin does he commit who receives the Sacraments of the living in mortal sin?

**Answer:**

He who receives the Sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing.

**Question 600:**

In what other ways besides the unworthy reception of the Sacraments may persons commit sacrilege?

**Answer:**

Besides the unworthy reception of the Sacraments, persons may commit sacrilege by the abuse of a sacred person, place or thing; for example, by willfully wounding a person consecrated to God; by robbing or destroying a Church; by using the sacred vessels of the Altar for unlawful purposes, etc.

**Question 601:**

Besides sanctifying grace do the Sacraments give any other grace?

**Answer:**

Besides sanctifying grace the Sacraments give another grace, called sacramental grace.

**Question 602:**

What is sacramental grace?

**Answer:**

Sacramental grace is a special help which God gives, to attain the end for which He instituted each Sacrament.

**Question 603:**

Is the Sacramental grace independent of the sanctifying grace given in the Sacraments?

**Answer:**

The Sacramental grace is not independent of the sanctifying grace given in the Sacraments; for it is the sanctifying grace that gives us a certain right to special helps -- called Sacramental grace -- in each Sacrament, as often as we have to fulfill the end of the Sacrament or are tempted against it.



**Question 604:**

Give an example of how the Sacramental grace aids us, for instance, in Confirmation and Penance.

**Answer:**

The end of Confirmation is to strengthen us in our faith. When we are tempted to deny our religion by word or deed, the Sacramental Grace of Confirmation is given to us and helps us to cling to our faith and firmly profess it. The end of Penance is to destroy actual sin. When we are tempted to sin, the Sacramental Grace of Penance is given to us and helps us to overcome the temptation and persevere in a state of grace. The sacramental grace in each of the other Sacraments is given in the same manner, and aids us in attaining the end for which each Sacrament was instituted and for which we receive it.

**Question 605:**

Do the Sacraments always give grace?

**Answer:**

The Sacraments always give grace, if we receive them with the right dispositions.

**Question 606:**

What do we mean by the "right dispositions" for the reception of the Sacraments?

**Answer:**

By the right dispositions for the reception of the Sacraments we mean the proper motives and the fulfillment of all the conditions required by God and the Church for the worthy reception of the Sacraments.

**Question 607:**

Give an example of the "right dispositions" for Penance and for the Holy Eucharist.

**Answer:**

The right dispositions for Penance are:

1. To confess all our mortal sins as we know them;
2. To be sorry for them, and
3. To have the determination never to commit them or others again.

The right dispositions for the Holy Eucharist are:

1. To know what the Holy Eucharist is;
2. To be in a state of grace, and
3. -- except in special cases of sickness -- to be fasting from midnight.

**Question 608:**

Can we receive the Sacraments more than once?

**Answer:**

We can receive the Sacraments more than once, except Baptism, Confirmation, and Holy Orders.

**Question 609:**

Why can we not receive Baptism, Confirmation, and Holy Orders more than once?

**Answer:**

We cannot receive Baptism, Confirmation, and Holy Orders more than once, because they imprint a character in the soul.

**Question 610:**

What is the character which these Sacraments imprint in the soul?

**Answer:**

The character which these Sacraments imprint in the soul is a spiritual mark which remains forever.

**Question 611:**

Does this character remain in the soul even after death?

**Answer:**

This character remains in the soul even after death; for the honor and glory of those who are saved; for the shame and punishment of those who are lost.

**Question 612:**

Can the Sacraments be given conditionally?

**Answer:**

The Sacraments can be given conditionally as often as we doubt whether they were properly given before, or whether they can be validly given now.

**Question 613:**

What do we mean by giving a Sacrament conditionally?

**Answer:**

By giving a Sacrament conditionally we mean that the person administering the Sacrament intends to give it only in case it has not been given already or in case the person has the right dispositions for receiving it, though the dispositions cannot be discovered.

**Question 614:**

Give an example of how a Sacrament is given conditionally.

**Answer:**

In giving Baptism, for instance, conditionally -- or what we call conditional Baptism -- the priest, instead of saying absolutely, as he does in ordinary Baptism: "I baptize thee," etc., says: "If you are not already baptized, or if you are capable of being baptized, I baptize thee," etc., thus stating the sole condition on which he intends to administer the Sacrament.

**Question 615:**

Which of the Sacraments are most frequently given conditionally?

**Answer:**

The Sacraments most frequently given conditionally are Baptism, Penance and Extreme Unction; because in some cases it is difficult to ascertain whether these Sacraments have been given before or whether they have been validly given, or whether the person about to receive them has the right dispositions for them.

**Question 616:**

Name some of the more common circumstances in which a priest is obliged to administer the Sacraments conditionally.

**Answer:**

Some of the more common circumstances in which a priest is obliged to administer the Sacraments conditionally are:

1. When he receives converts into the Church and is not certain of their previous baptism, he must baptize them conditionally.
2. When he is called -- as in cases of accident or sudden illness -- and doubts whether the person be alive or dead, or whether he should be given the Sacraments, he must give absolution and administer Extreme Unction conditionally.

**Question 617:**

What is the use and effect of giving the Sacraments conditionally?

**Answer:**

The use of giving the Sacraments conditionally is that there may be no irreverence to the Sacraments in giving them to persons incapable or unworthy of receiving them; and yet that no one who is capable or worthy may be deprived of them. The effect is to supply the Sacrament where it is needed or can be given, and to withhold it where it is not needed or cannot be given.

**Question 618:**

What is the difference between the powers of a bishop and of a priest with regard to

the administration of the Sacraments?

**Answer:**

The difference between the powers of a bishop and of a priest with regard to the administration of the Sacraments is that a bishop can give all the Sacraments, while a priest cannot give Confirmation or Holy Orders.

**Question 619:**

Can a person receive all the Sacraments?

**Answer:**

A person cannot, as a rule, receive all the Sacraments; for a woman cannot receive Holy Orders, and a man who receives priesthood is forbidden to receive the Sacrament of Matrimony.

## **LESSON 14: On Baptism**

**Question 620:**

When was baptism instituted?

**Answer:**

Baptism was instituted, very probably, about the time Our Lord was baptized by St. John, and its reception was commanded when after His resurrection Our Lord said to His Apostles: "All power is given to Me in heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

**Question 621:**

What is Baptism?

**Answer:**

Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven.

**Question 622:**

What were persons called in the first ages of the Church who were being instructed and prepared for baptism?

**Answer:**

Persons who were being instructed and prepared for baptism, in the first ages of the Church, were called catechumens, and they are frequently mentioned in Church history.

**Question 623:**

What persons are called heirs?

**Answer:**

All persons who inherit or come lawfully into the possession of property or goods at the death of another, are called heirs.

**Question 624:**

Why, then, are we the heirs of Christ?

**Answer:**

We are the heirs of Christ because at His death we came into the possession of God's friendship, of grace, and of the right to enter heaven, provided we comply with the conditions Our Lord has laid down for the gaining of this inheritance.

**Question 625:**

What conditions has Our Lord laid down for the gaining of this inheritance?

**Answer:**

The conditions Our Lord has laid down for the gaining of this inheritance are:

1. That we receive, when possible, the Sacraments He has instituted; and
2. That we believe and practice all He has taught.

**Question 626:**

Did not St. John the Baptist institute the Sacrament of Baptism?

**Answer:**

St. John the Baptist did not institute the Sacrament of Baptism, for Christ alone could institute a Sacrament. The baptism given by St. John had the effect of a Sacramental; that is, it did not of itself give grace, but prepared the way for it.

**Question 627:**

Are actual sins ever remitted by Baptism?

**Answer:**

Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any.

**Question 628:**

That actual sins may be remitted by baptism, is it necessary to be sorry for them?

**Answer:**

That actual sins may be remitted by baptism it is necessary to be sorry for them, just as we must be when they are remitted by the Sacrament of Penance.

**Question 629:**

What punishments are due to actual sins?

**Answer:**

Two punishments are due to actual sins: one, called the eternal, is inflicted in hell; and the other, called the temporal, is inflicted in this world or in purgatory. The Sacrament of Penance remits or frees us from the eternal punishment and generally only from part of the temporal. Prayer, good works and indulgences in this world and the sufferings of purgatory in the next remit the remainder of the temporal punishment.

**Question 630:**

Why is there a double punishment attached to actual sins?

**Answer:**

There is a double punishment attached to actual sins, because in their commission there is a double guilt:

1. Of insulting God and of turning away from Him;
2. Of depriving Him of the honor we owe Him, and of turning to His enemies.

**Question 631:**

Is Baptism necessary to salvation?

**Answer:**

Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven.

**Question 632:**

Where will persons go who -- such as infants -- have not committed actual sin and who, through no fault of theirs, die without baptism?

**Answer:**

Persons, such as infants, who have not committed actual sin and who, through no fault of theirs, die without baptism, cannot enter heaven; but it is the common belief they will go to some place similar to Limbo, where they will be free from suffering, though deprived of the happiness of heaven.

**Question 633:**

Who can administer Baptism?

**Answer:**

A priest is the ordinary minister of baptism; but in case of necessity anyone who has the use of reason may baptize.

**Question 634:**

What do we mean by the "ordinary minister" of a Sacrament?

**Answer:**

By the "ordinary minister" of a Sacrament we mean the one who usually does administer the Sacrament, and who has always the right to do so.

**Question 635:**

Can a person who has not himself been baptized, and who does not even believe in the Sacrament of baptism, give it validly to another in case of necessity?

**Answer:**

A person who has not himself been baptized, and who does not even believe in the Sacrament of baptism, can give it validly to another in case of necessity, provided:

1. He has the use of reason;
2. Knows how to give baptism, and
3. Intends to do what the Church intends in the giving of the Sacrament. Baptism is so necessary that God affords every opportunity for its reception.

**Question 636:**

Why do the consequences of original sin, such as suffering, temptation, sickness, and death, remain after the sin has been forgiven in baptism?

**Answer:**

The consequences of original sin, such as suffering, temptation, sickness and death, remain after the sin has been forgiven in baptism:

1. To remind us of the misery that always follows sin; and
2. To afford us an opportunity of increasing our merit by bearing these hardships patiently.

**Question 637:**

Can a person ever receive any of the other Sacraments without first receiving baptism?

**Answer:**

A person can never receive any of the other Sacraments without first receiving baptism, because baptism makes us members of Christ's Church, and unless we are members of His Church we cannot receive His Sacraments.

**Question 638:**

How is Baptism given?

**Answer:**

Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

**Question 639:**

If water cannot be had, in case of necessity, may any other liquid be used for baptism?

**Answer:**

If water cannot be had, in case of necessity or in any case, no other liquid can be used, and the baptism cannot be given.

**Question 640:**

If it is impossible, in case of necessity, to reach the head, may the water be poured on any other part of the body?

**Answer:**

If it is impossible, in case of necessity, to reach the head, the water should be poured on whatever part of the body can be reached; but then the baptism must be given conditionally; that is, before

pronouncing the words of baptism, you must say: "If I can baptize thee in this way, I baptize thee in the name of the Father," etc. If the head can afterward be reached, the water must be poured on the head and the baptism repeated conditionally by saying: "If you are not already baptized, I baptize thee in the name," etc.

**Question 641:**

Is the baptism valid if we say: "I baptize thee in the name of the Holy Trinity," without naming the Persons of the Trinity?

**Answer:**

The baptism is not valid if we say: "I baptize thee in the name of the Holy Trinity," without naming the Persons of the Trinity; for we must use the exact words instituted by Christ.

**Question 642:**

Is it wrong to defer the baptism of an infant?

**Answer:**

It is wrong to defer the baptism of an infant, because we thereby expose the child to the danger of dying without the Sacrament.

**Question 643:**

Can we baptize a child against the wishes of its parents?

**Answer:**

We cannot baptize a child against the wishes of its parents; and if the parents are not Catholics, they must not only consent to the baptism, but also agree to bring the child up in the Catholic religion. But if a child is surely dying, we may baptize it without either the consent or permission of its parents.

**Question 644:**

How many kinds of Baptism are there?

**Answer:**

There are three kinds of Baptism: 1. Baptism of water, of desire, and of blood.

**Question 645:**

What is Baptism of water?

**Answer:**

Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

**Question 646:**

In how many ways was the baptism of water given in the first ages of the Church?

**Answer:**

In the first ages of the Church, baptism of water was given in three ways, namely, by immersion or dipping, by aspersion or sprinkling, and by infusion or pouring. Although any of these methods would be valid, only the method of infusion or pouring is now allowed in the Church.

**Question 647:**

What are the chief ceremonies used in solemn baptism, and what do they signify?

**Answer:**

The chief ceremonies used in solemn baptism are:

1. A profession of faith and renouncement of the devil to signify our worthiness;
2. The placing of salt in the mouth to signify the wisdom imparted by faith;
3. The holding of the priest's stole to signify our reception into the Church;
4. The anointing to signify the strength given by the Sacrament;
5. The giving of the white garment or cloth to signify our sinless state after baptism; and

6. The giving of the lighted candle to signify the light of faith and fire of love that should dwell in our souls.

**Question 648:**

Should one who, in case of necessity, has been baptized with private baptism, be afterwards brought to the Church to have the ceremonies of solemn baptism completed?

**Answer:**

One who, in case of necessity, has been baptized with private baptism should afterwards be brought to the Church to have the ceremonies of solemn baptism completed, because these ceremonies are commanded by the Church and bring down blessings upon us.

**Question 649:**

Is solemn baptism given with any special kind of water?

**Answer:**

Solemn baptism is given with consecrated water; that is, water mixed with holy oil and blessed for baptism on Holy Saturday and on the Saturday before Pentecost. It is always kept in the baptismal font in the baptistry -- a place near the door of the Church set apart for baptism.

**Question 650:**

What is Baptism of desire?

**Answer:**

Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

**Question 651:**

What is Baptism of blood?

**Answer:**

Baptism of blood is the shedding of one's blood for the faith of Christ.

**Question 652:**

What is the baptism of blood most commonly called?

**Answer:**

The baptism of blood is most commonly called martyrdom, and those who receive it are called martyrs. It is the death one patiently suffers from the enemies of our religion, rather than give up Catholic faith or virtue. We must not seek martyrdom, though we must endure it when it comes.

**Question 653:**

Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water?

**Answer:**

Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

**Question 654:**

How do we know that the baptism of desire or of blood will save us when it is impossible to receive the baptism of water?

**Answer:**

We know that baptism of desire or of blood will save us when it is impossible to receive the baptism of water, from Holy Scripture, which teaches that love of God and perfect contrition can secure the remission of sins; and also that Our Lord promises salvation to those who lay down their life for His sake or for His teaching.

**Question 655:**

What do we promise in Baptism?

**Answer:**

In Baptism we promise to renounce the devil, with all his works and pomps.

**Question 656:**

What do we mean by the "pumps" of the devil?

**Answer:**

By the pumps of the devil we mean all worldly pride, vanities and vain shows by which people are enticed into sin, and all foolish or sinful display of ourselves or of what we possess.

**Question 657:**

Why is the name of a saint given in Baptism?

**Answer:**

The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him for a protector.

**Question 658:**

What is the Saint whose name we bear called?

**Answer:**

The saint whose name we bear is called our patron saint -- to whom we should have great devotion.

**Question 659:**

What names should never be given in baptism?

**Answer:**

These and similar names should never be given in baptism:

1. The names of noted unbelievers, heretics or enemies of religion and virtue;
2. The names of heathen gods, and
3. Nick-names.

**Question 660:**

Why are godfathers and godmothers given in Baptism?

**Answer:**

Godfathers and godmothers are given in Baptism in order that they may promise, in the name of the child, what the child itself would promise if it had the use of reason.

**Question 661:**

By what other name are godfathers and godmothers called?

**Answer:**

Godfathers and godmothers are usually called sponsors. Sponsors are not necessary at private baptism.

**Question 662:**

Can a person ever be sponsor when absent from the baptism?

**Answer:**

A person can be sponsor even when absent from the baptism, provided he has been asked and has consented to be sponsor, and provided also some one answers the questions and touches the person to be baptized in his name. The absent godfather or godmother is then said to be sponsor by proxy and becomes the real godparent of the one baptized.

**Question 663:**

With whom do godparents, as well as the one baptizing, contract a relationship?

**Answer:**

Godparents, as well as the one baptizing, contract a spiritual relationship with the person baptized (not with his parents), and this relationship is an impediment to marriage that must be made known to the priest in case of their future marriage with one another. The godfather and godmother contract no relationship with each other.



**Question 664:**

What questions should persons who bring a child for baptism be able to answer?

**Answer:**

Persons who bring a child for baptism should be able to tell:

1. The exact place where the child lives;
2. The full name of its parents, and, in particular, the maiden name, or name before her marriage, of its mother;
3. The exact day of the month on which it was born;
4. Whether or not it has received private baptism, and
5. Whether its parents be Catholics.

Sponsors must know also the chief truths of our religion.

**Question 665:**

What is the obligation of a godfather and a godmother?

**Answer:**

The obligation of a godfather and a godmother is to instruct the child in its religious duties, if the parents neglect to do so or die.

**Question 666:**

Can persons who are not Catholics be sponsors for Catholic children?

**Answer:**

Persons who are not Catholics cannot be sponsors for Catholic children, because they cannot perform the duties of sponsors; for if they do not know and profess the Catholic religion themselves, how can they teach it to their godchildren? Moreover, they must answer the questions asked at baptism and declare that they believe in the Holy Catholic Church and in all it teaches; which would be a falsehood on their part.

**Question 667:**

What should parents chiefly consider in the selection of sponsors for their children?

**Answer:**

In the selection of sponsors for their children parents should chiefly consider the good character and virtue of the sponsors, selecting model Catholics to whom they would be willing at the hour of death to entrust the care and training of their children.

**Question 668:**

What dispositions must adults or grown persons, have that they may worthily receive baptism?

**Answer:**

That adults may worthily receive baptism:

1. They must be willing to receive it;
2. They must have faith in Christ;
3. They must have true sorrow for their sins, and
4. They must solemnly renounce the devil and all his works; that is, all sin.

**Question 669:**

What is the ceremony of churching?

**Answer:**

The ceremony of churching is a particular blessing which a mother receives at the Altar, as soon as she is able to present herself in the Church after the birth of her child. In this ceremony the priest invokes God's blessing on the mother and child, while she on her part returns thanks to God.

**LESSON 15: On Confirmation****Question 670:**

What is Confirmation?

**Answer:**

Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.

**Question 671:**

When was Confirmation instituted?

**Answer:**

The exact time at which Confirmation was instituted is not known. But as this Sacrament was administered by the Apostles and numbered with the other Sacraments instituted by Our Lord, it is certain that He instituted this Sacrament also and instructed His Apostles in its use, at some time before His ascension into heaven.

**Question 672:**

Why is Confirmation so called?

**Answer:**

Confirmation is so called from its chief effect, which is to strengthen or render us more firm in whatever belongs to our faith and religious duties.

**Question 673:**

Why are we called soldiers of Jesus Christ?

**Answer:**

We are called soldiers of Jesus Christ to indicate how we must resist the attacks of our spiritual enemies and secure our victory over them by following and obeying Our Lord.

**Question 674:**

May one add a new name to his own at Confirmation?

**Answer:**

One may and should add a new name to his own at Confirmation, especially when the name of a saint has not been given in Baptism.

**Question 675:**

Who administers Confirmation?

**Answer:**

The bishop is the ordinary minister of Confirmation.

**Question 676:**

Why do we say the bishop is the "ordinary minister" of Confirmation?

**Answer:**

We say the bishop is the ordinary minister of Confirmation because in some foreign missions, where bishops have not yet been appointed, the Holy Father permits one of the priests to administer Confirmation with the Holy Oil blessed by the bishop.

**Question 677:**

How does the bishop give Confirmation?

**Answer:**

The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with holy chrism in the form of a cross.

**Question 678:**

In Confirmation, what does the extending of the bishop's hands over us signify?

**Answer:**

In Confirmation, the extending of the bishop's hands over us signifies the descent of the Holy Ghost upon us and the special protection of God through the grace of Confirmation.

**Question 679:**

What is holy chrism?

**Answer:**

Holy chrism is a mixture of olive-oil and balm, consecrated by the bishop.

**Question 680:**

What do the oil and balm in Holy Chrism signify?

**Answer:**

In Holy Chrism, the oil signifies strength, and the balm signifies the freedom from corruption and the sweetness which virtue must give to our lives.

**Question 681:**

How many holy oils are used in the Church?

**Answer:**

Three holy oils are used in the Church, namely, the oil of the sick, the oil of catechumens, and holy chrism.

**Question 682:**

What constitutes the difference between these oils?

**Answer:**

The form of prayer or blessing alone constitutes the difference between these oils; for they are all olive oil, but in the Holy Chrism, balm is mixed with the oil.

**Question 683:**

When and by whom are the holy oils blessed?

**Answer:**

The holy oils are blessed at the Mass on Holy Thursday by the bishop, who alone has the right to bless them. After the blessing they are distributed to the priests of the diocese, who must then burn what remains of the old oils and use the newly blessed oils for the coming year.

**Question 684:**

For what are the holy oils used?

**Answer:**

The holy oils are used as follows: The oil of the sick is used for Extreme Unction and for some blessings; the oil of catechumens is used for Baptism and Holy Orders. Holy Chrism is used at Baptism and for the blessing of some sacred things, such as altars, chalices, church-bells, etc., which are usually blessed by a bishop.

**Question 685:**

What does the bishop say in anointing the person he confirms?

**Answer:**

In anointing the person he confirms the bishop says: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

**Question 686:**

What is meant by anointing the forehead with chrism in the form of a cross?

**Answer:**

By anointing the forehead with chrism in the form of a cross is meant that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it.

**Question 687:**

When must we openly profess and practice our religion?

**Answer:**

We must openly profess and practice our religion as often as we cannot do otherwise without violating some law of God or of His Church.

**Question 688:**

Why have we good reason never to be ashamed of the Catholic faith?

**Answer:**

We have good reason never to be ashamed of the Catholic Faith because it is the Old Faith established by Christ and taught by His Apostles; it is the Faith for which countless Holy Martyrs suffered and died; it is the Faith that has brought true civilization, with all its benefits, into the world, and it is the only Faith that can truly reform and preserve public and private morals.

**Question 689:**

Why does the bishop give the person he confirms a slight blow on the cheek?

**Answer:**

The bishop gives the person he confirms a slight blow on the cheek, to put him in mind that he must be ready to suffer everything, even death, for the sake of Christ.

**Question 690:**

Is it right to test ourselves through our imagination of what we would be willing to suffer for the sake of Christ?

**Answer:**

It is not right to test ourselves through our imagination of what we would be willing to suffer for the sake of Christ, for such tests may lead us into sin. When a real test comes we are assured God will give to us, as He did to the Holy Martyrs, sufficient grace to endure it.

**Question 691:**

To receive Confirmation worthily is it necessary to be in the state of grace?

**Answer:**

To receive Confirmation worthily it is necessary to be in the state of grace.

**Question 692:**

What special preparation should be made to receive Confirmation?

**Answer:**

Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament.

**Question 693:**

Why should we know the chief mysteries of faith and the duties of a Christian before receiving Confirmation?

**Answer:**

We should know the Chief Mysteries of Faith and the duties of a Christian before receiving Confirmation because as one cannot be a good soldier without knowing the rules of the army to which he belongs and understanding the commands of his leader, so one cannot be a good Christian without knowing the laws of the Church and understanding the commands of Christ.

**Question 694:**

Is it a sin to neglect Confirmation?

**Answer:**

It is a sin to neglect Confirmation, especially in these evil days when faith and morals are exposed to so many and such violent temptations.

**Question 695:**

What do we mean by "these evil days"?

**Answer:**

By "these evil days" we mean the present age or century in which we are living, surrounded on all sides by unbelief, false doctrines, bad books, bad example and temptation in every form.

**Question 696:**

Is Confirmation necessary for salvation?

**Answer:**

Confirmation is not so necessary for salvation that we could not be saved without it, for it is not given to infants even in danger of death; nevertheless, there is a divine command obliging all to receive it, if possible. Persons who have not been confirmed in youth should make every effort to be confirmed later in life.

**Question 697:**

Are sponsors necessary in Confirmation?

**Answer:**

Sponsors are necessary in Confirmation, and they must be of the same good character as those required at Baptism, for they take upon themselves the same duties and responsibilities. They also contract a spiritual relationship, which, however, unlike that in Baptism, is not an impediment to marriage.

**Question 698:**

Which are the effects of Confirmation?

**Answer:**

The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost

**LESSON 16: On the Gifts and Fruits of the Holy Ghost****Question 699:**

Which are the gifts of the Holy Ghost?

**Answer:**

The gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.

**Question 700:**

Why do we receive the gift of Fear of the Lord?

**Answer:**

We receive the gift of Fear of the Lord to fill us with a dread of sin.

**Question 701:**

Why do we receive the gift of Piety?

**Answer:**

We receive the gift of Piety to make us love God as a Father, and obey Him because we love Him.

**Question 702:**

Why do we receive the gift of Knowledge?

**Answer:**

We receive the gift of Knowledge to enable us to discover the will of God in all things.

**Question 703:**

Why do we receive the gift of Fortitude?

**Answer:**

We receive the gift of Fortitude to strengthen us to do the will of God in all things.

**Question 704:**

Why do we receive the gift of Counsel?

**Answer:**

We receive the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation.

**Question 705:**

How is it clear that the devil could easily deceive us if the Holy Ghost did not aid us?

**Answer:**

It is clear that the devil could easily deceive us if the Holy Ghost did not aid us, for just as our sins do not deprive us of our knowledge, so the devil's sin did not deprive him of the great intelligence and power which he possessed as an angel. Moreover, his experience in the world extends over all ages and places, while ours is confined to a few years and to a limited number of places.

**Question 706:**

Why do we receive the gift of Understanding?

**Answer:**

We receive the gift of Understanding to enable us to know more clearly the mysteries of faith.

**Question 707:**

Why do we receive the gift of Wisdom?

**Answer:**

We receive the gift of Wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.

**Question 708:**

Which are the Beatitudes?

**Answer:**

The Beatitudes are:

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are the meek, for they shall possess the land.
3. Blessed are they that mourn, for they shall be comforted.
4. Blessed are they that hunger and thirst after justice, for they shall be filled.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the clean of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

**Question 709:**

What are the Beatitudes and why are they so called?

**Answer:**

The Beatitudes are a portion of Our Lord's Sermon on the Mount, and they are so called because each of them holds out a promised reward to those who practice the virtues they recommend.

**Question 710:**

Where did Our Lord usually preach?

**Answer:**

Our Lord usually preached wherever an opportunity of doing good by His Words presented itself. He preached at times in the synagogues or meeting-houses but more frequently in the open air -- by the seashore or on the mountain, and often by the wayside.

**Question 711:**

What is the meaning and use of the Beatitudes in general?

**Answer:**

1. In general the Beatitudes embrace whatever pertains to the perfection of Christian life, and they invite us to the practice of the highest Christian virtues.
2. In different forms they all promise the same reward, namely, sanctifying grace in this life and eternal glory in the next.
3. They offer us encouragement and consolation for every trial and affliction.

**Question 712:**

What does the first Beatitude mean by the "poor in spirit"?

**Answer:**

The first Beatitude means by the "poor in spirit" all persons, rich or poor, who would not offend God to possess or retain anything that this world can give; and who, when necessity or charity requires it, give willingly for the glory of God. It includes also those who humbly submit to their condition in life when it cannot be improved by lawful means.

**Question 713:**

Who are the mourners who deserve the consolation promised in the third Beatitude?

**Answer:**

The mourners who deserve the consolation promised in the third Beatitude are they who, out of love for God, bewail their own sins and those of the world; and they who patiently endure all trials that come from God or for His sake.

**Question 714:**

What lessons do the other Beatitudes convey?

**Answer:**

The other Beatitudes convey these lessons: The meek suppress all feelings of anger and humbly submit to whatever befalls them by the Will of God; and they never desire to do evil for evil. The justice after which we should seek is every Christian virtue included under that name, and we are told that if we earnestly desire and seek it we shall obtain it. The persecuted for justice' sake are they who will not abandon their faith or virtue for any cause.

**Question 715:**

Who may be rightly called merciful?

**Answer:**

The merciful are they who practice the corporal and spiritual works of mercy, and who aid by word or deed those who need their help for soul or body.

**Question 716:**

Why are the clean of heart promised so great a reward?

**Answer:**

The clean of heart, that is, the truly virtuous, whose thoughts, desires, words and works are pure and modest, are promised so great a reward because the chaste and sinless have always been the most intimate friends of God.

**Question 717:**

What is the duty of a peacemaker?

**Answer:**

It is the duty of a peacemaker to avoid and prevent quarrels, reconcile enemies, and to put an end to all evil reports of others or evil speaking against them. As peacemakers are called the children of God, disturbers of peace should be called the children of the devil.

**Question 718:**

Why does Our Lord speak in particular of poverty, meekness, sorrow, desire for virtue, mercy, purity, peace and suffering?

**Answer:**

Our Lord speaks in particular of poverty, meekness, sorrow, desire for virtue, mercy, purity, peace

and suffering because these are the chief features in His own earthly life; poverty in His birth, life and death; meekness in His teaching; sorrow at all times. He eagerly sought to do good, showed mercy to all, recommended chastity, brought peace, and patiently endured suffering.

**Question 719:**

Which are the twelve fruits of the Holy Ghost?

**Answer:**

The twelve fruits of the Holy Ghost are Charity, Joy, Peace, Patience, Benignity, Goodness, Long-suffering, Mildness, Faith, Modesty, Continency, and Chastity.

**Question 720:**

Why are charity, joy, peace, etc., called fruits of the Holy Ghost?

**Answer:**

Charity, joy, peace, etc., are called fruits of the Holy Ghost because they grow in our souls out of the seven gifts of the Holy Ghost.

**LESSON 17: On the Sacrament of Penance**

**Question 721:**

What is the Sacrament of Penance?

**Answer:**

Penance is a Sacrament in which the sins committed after Baptism are forgiven. Q 722. Has the word Penance any other meaning?

**Answer:**

The word Penance has other meanings. It means also those punishments we inflict upon ourselves as a means of atoning for our past sins; it means likewise that disposition of the heart in which we detest and bewail our sins because they were offensive to God.

**Question 723:**

How does the institution of the Sacrament of Penance show the goodness of Our Lord?

**Answer:**

The institution of the Sacrament of Penance shows the goodness of Our Lord, because having once saved us through Baptism, He might have left us to perish if we again committed sin.

**Question 724:**

What are the natural benefits of the Sacrament of Penance?

**Answer:**

The natural benefits of the Sacrament of Penance are: It gives us in our confessor a true friend, to whom we can go in all our trials and to whom we can confide our secrets with the hope of obtaining advice and relief.

**Question 725:**

How does the Sacrament of Penance remit sin, and restore to the soul the friendship of God?

**Answer:**

The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest.

**Question 726:**

What is Absolution?

**Answer:**

Absolution is the form of prayer or words the priest pronounces over us with uplifted hand when he forgives the sins we have confessed. It is given while we are saying the Act of Contrition after receiving our Penance.



**Question 727:**

Does the priest ever refuse absolution to a penitent?

**Answer:**

The priest must and does refuse absolution to a penitent when he thinks the penitent is not rightly disposed for the Sacrament. He sometimes postpones the absolution till the next confession, either for the good of the penitent or for the sake of better preparation -- especially when the person has been a long time from confession.

**Question 728:**

What should a person do when the priest has refused or postponed absolution?

**Answer:**

When the priest has refused or postponed absolution, the penitent should humbly submit to his decision, follow his instructions, and endeavor to remove whatever prevented the giving of the absolution and return to the same confessor with the necessary dispositions and resolution of amendment.

**Question 729:**

Can the priest forgive all sins in the Sacrament of Penance?

**Answer:**

The priest has the power to forgive all sins in the Sacrament of Penance, but he may not have the authority to forgive all. To forgive sins validly in the Sacrament of Penance, two things are required:

1. The power to forgive sins which every priest receives at his ordination, and
2. The right to use that power which must be given by the bishop, who authorizes the priest to hear confessions and pass judgment on the sins.

**Question 730:**

What are the sins called which the priest has no authority to absolve?

**Answer:**

The sins which the priest has no authority to absolve are called reserved sins. Absolution from these sins can be obtained only from the bishop, and sometimes only from the Pope, or by his special permission. Persons having a reserved sin to confess cannot be absolved from any of their sins till the priest receives faculties or authority to absolve the reserved sin also.

**Question 731:**

Why is the absolution from some sins reserved to the Pope or bishop?

**Answer:**

The absolution from some sins is reserved to the Pope or bishop to deter or prevent, by this special restriction, persons from committing them, either on account of the greatness of the sin itself or on account of its evil consequences.

**Question 732:**

Can any priest absolve a person in danger of death from reserved sins without the permission of the bishop?

**Answer:**

Any priest can absolve a person in danger of death from reserved sins without the permission of the bishop, because at the hour of death the Church removes these restrictions in order to save, if possible, the soul of the dying.

**Question 733:**

How do you know that the priest has the power of absolving from the sins committed after Baptism?

**Answer:**

I know that the priest has the power of absolving from the sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: "Receive ye the Holy

Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."

**Question 734:**

How do we know that Our Lord, while on earth, had the power to forgive sins?

**Answer:**

We know that Our Lord, while on earth, had the power to forgive sins:

1. Because He was always God, and;
2. Because He frequently did forgive sins and proved their forgiveness by miracles. Since He had the power Himself, He could give it to His Apostles.

**Question 735:**

Was the power to forgive sins given to the apostles alone?

**Answer:**

The power to forgive sins was not given to the apostles alone, because it was not given for the benefit merely of those who lived at the time of the apostles, but for all who, having grievously sinned, after Baptism, should need forgiveness. Since, therefore, Baptism will be given till the end of time, and since the danger of sinning after it always remains the power to absolve from such sins must also remain in the Church till the end of time.

**Question 736:**

When was the Sacrament of Penance instituted?

**Answer:**

The Sacrament of Penance was instituted after the resurrection of Our Lord, when He gave to His apostles the power to forgive sins, which He had promised to them before His death.

**Question 737:**

Are the enemies of our religion right when they say man cannot forgive sins?

**Answer:**

The enemies of our religion are right when they say man cannot forgive sins if they mean that he cannot forgive them by his own power, but they are certainly wrong if they mean that he cannot forgive them even by the power of God, for man can do anything if God gives him the power. The priest does not forgive sins by his own power as man, but by the authority he receives as the minister of God.

**Question 738:**

How do the priests of the Church exercise the power of forgiving sins?

**Answer:**

The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.

**Question 739:**

How does the power to forgive sins imply the obligation of going to confession?

**Answer:**

The power to forgive sins implies the obligation of going to confession because as sins are usually committed secretly, the priest could never know what sins to forgive and what not to forgive, unless the sins committed were made known to him by the persons guilty of them.

**Question 740:**

Could God not forgive our sins if we confessed them to Himself in secret?

**Answer:**

Certainly, God could forgive our sins if we confessed them to Himself in secret, but He has not promised to do so; whereas He has promised to pardon them if we confess them to His priests. Since

He is free to pardon or notto pardon, He has the right to establish a Sacrament through which alone He will pardon.

**Question 741:**

What must we do to receive the Sacrament of Penance worthily?

**Answer:**

To receive the Sacrament of Penance worthily we must do five things: 1.1. We must examine our conscience. 2.2. We must have sorrow for our sins. 3.3. We must make a firm resolution never more to offend God. 4.4. We must confess our sins to the priest. 5.5. We must accept the penance which the priest gives us.

**Question 742:**

What should we pray for in preparing for confession?

**Answer:**

In preparing for confession we should pray to the Holy Ghost to give us light to know our sins and tounderstand their guilt; for grace to detest them; for courage to confess them and for strength to keep ourresolutions.

**Question 743:**

What faults do many commit in preparing for confession?

**Answer:**

In preparing for confession many commit the faults:

1. Of giving too much time to the examination of conscience and little or none in exciting themselves to true sorrow for the sins discovered;
2. Of trying to recall every trifling circumstance, instead of thinking of the means by which they will avoid their sins for the future.

**Question 744:**

What, then, is the most important part of the preparation for confession?

**Answer:**

The most important part of the preparation for confession is sincere sorrow for the sins committed and the firm determination to avoid them for the future.

**Question 745:**

What is the chief reason that our confessions do not always amend our way of living?

**Answer:**

The chief reason that our confessions do not always amend our way of living is our want of real earnestpreparation for them and the fact that we have not truly convinced ourselves of the need of amendment. We oftenconfess our sins more from habit, necessity or fear than from a real desire of receiving grace and of being restoredto the friendship of God.

**Question 746:**

What faults are to be avoided in making our confession?

**Answer:**

In making our confession we are to avoid:

1. Telling useless details, the sins of others, or the name of any person;
2. Confessing sins we are not sure of having committed; exaggerating our sins or their number; multiplying the number of times a day by the number of days to get the exact number of habitual sins;
3. Giving a vague answer, such as "sometimes," when asked how often; waiting after each sin to be asked for the next;

4. Hesitating over sins through pretended modesty and thus delaying the priests and others; telling the exact words in each when we have committed several sins of the same kind, cursing, for example; and, lastly, leaving the confessional before the priest gives us a sign to go.

**Question 747:**

Is it wrong to go to confession out of your turn against the will of others waiting with you?

**Answer:**

It is wrong to go to confession out of our turn against the will of others waiting with us, because:

1. It causes disorder, quarreling and scandalous conduct in the Church;
2. It is unjust, makes others angry and lessens their good dispositions for confession;
3. It annoys and distracts the priest by the confusion and disorder it creates.

It is better to wait than go to confession in an excited and disorderly manner.

**Question 748:**

What should a penitent do who knows he cannot perform the penance given?

**Answer:**

A penitent who knows he cannot perform the penance given should ask the priest for one that he can perform. When we forget the penance given we must ask for it again, for we cannot fulfill our duty by giving ourselves apenance. The penance must be performed at the time and in the manner the confessor directs.

**Question 749:**

What is the examination of conscience?

**Answer:**

The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession.

**Question 750:**

When is our confession worthy?

**Answer:**

Our confession is worthy when we have done all that is required for a good confession, and when, through the absolution, our sins are really forgiven.

**Question 751:**

How can we make a good examination of conscience?

**Answer:**

We can make a good examination of conscience by calling to memory the commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed.

**Question 752:**

What should we do before beginning the examination of conscience?

**Answer:**

Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them.

## **LESSON 18: On Contrition**

**Question 753:**

What is contrition, or sorrow for sin?

**Answer:**

Contrition, or sorrow for sin, is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.

**Question 754:**

Give an example of how we should hate and avoid sin.

**Answer:**

We should hate and avoid sin as one hates and avoids a poison that almost caused his death. We may not grieve over the death of our soul as we do over the death of a friend, and yet our sorrow may be true; because the sorrow for sin comes more from our reason than from our feelings.

**Question 755:**

What kind of sorrow should we have for our sins?

**Answer:**

The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign.

**Question 756:**

What do you mean by saying that our sorrow should be interior?

**Answer:**

When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips.

**Question 757:**

What do you mean by saying that our sorrow should be supernatural?

**Answer:**

When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives.

**Question 758:**

What do we mean by "motives that spring from faith" and by "merely natural motives" with regard to sorrow for sin?

**Answer:**

By sorrow for sin from "motives that spring from faith," we mean sorrow for reasons that God has made known to us, such as the loss of heaven, the fear of hell or purgatory, or the dread of afflictions that come from God in punishment for sin. By "merely natural motives" we mean sorrow for reasons made known to us by our own experience or by the experience of others, such as loss of character, goods or health. A motive is whatever moves our will to do or avoid anything.

**Question 759:**

What do you mean by saying that our sorrow should be universal?

**Answer:**

When I say that our sorrow should be universal, I mean that we should be sorry for all our mortal sins without exception.

**Question 760:**

Why cannot some of our mortal sins be forgiven while the rest remain on our souls?

**Answer:**

It is impossible for any of our mortal sins to be forgiven unless they are all forgiven, because as light and darkness cannot be together in the same place, so sanctifying grace and mortal sin cannot dwell together. If there be grace in the soul, there can be no mortal sin, and if there be mortal sin, there can be no grace, for one mortal sin expels all grace.

**Question 761:**

What do you mean when you say that our sorrow should be sovereign?

**Answer:**

When I say that our sorrow should be sovereign, I mean that we should grieve more for having offended God than for any other evil that can befall us.

**Question 762:**

Why should we be sorry for our sins?

**Answer:**

We should be sorry for our sins because sin is the greatest of evils and an offense against God our Creator, Preserver, and Redeemer, and because it shuts us out of heaven and condemns us to the eternal pains of hell.

**Question 763:**

How do we show that sin is the greatest of all evils?

**Answer:**

We show that sin is the greatest of evils because its effects last the longest and have the most terrible consequences. All the misfortunes of this world can last only for a time, and we escape them at death, whereas the evils caused by sin keep with us for all eternity and are only increased at death.

**Question 764:**

How many kinds of contrition are there?

**Answer:**

There are two kinds of contrition; perfect contrition and imperfect contrition.

**Question 765:**

What is perfect contrition?

**Answer:**

Perfect contrition is that which fills us with sorrow and hatred for sin, because it offends God, who is infinitely good in Himself and worthy of all love.

**Question 766:**

When will perfect contrition obtain pardon for mortal sin without the Sacrament of Penance?

**Answer:**

Perfect contrition will obtain pardon for mortal sin without the Sacrament of Penance when we cannot go to confession, but with the perfect contrition we must have the intention of going to confession as soon as possible, if we again have the opportunity.

**Question 767:**

What is imperfect contrition?

**Answer:**

Imperfect contrition is that by which we hate what offends God because by it we lose heaven and deserve hell; or because sin is so hateful in itself.

**Question 768:**

What other name is given to imperfect contrition and why is it called imperfect?

**Answer:**

Imperfect contrition is called attrition. It is called imperfect only because it is less perfect than the highest grade of contrition by which we are sorry for sin out of pure love of God's own goodness and without any consideration of what befalls ourselves.

**Question 769:**

Is imperfect contrition sufficient for a worthy confession?

**Answer:**

Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have perfect contrition.

**Question 770:**

What do you mean by a firm purpose of sinning no more?

**Answer:**

By a firm purpose of sinning no more I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions.

**Question 771:**

What do you mean by the near occasions of sin?

**Answer:**

By the near occasions of sin I mean all the persons, places and things that may easily lead us into sin.

**Question 772:**

Why are we bound to avoid occasions of sin?

**Answer:**

We are bound to avoid occasions of sin because Our Lord has said: "He who loves the danger will perish in it"; and as we are bound to avoid the loss of our souls, so we are bound to avoid the danger of their loss. The occasion is the cause of sin, and you cannot take away the evil without removing its cause.

**Question 773:**

Is a person who is determined to avoid the sin, but who is unwilling to give up its near occasion when it is possible to do so, rightly disposed for confession?

**Answer:**

A person who is determined to avoid the sin, but who is unwilling to give up its near occasion when it is possible to do so, is not rightly disposed for confession, and he will not be absolved if he makes known to the priest the true state of his conscience.

**Question 774:**

How many kinds of occasions of sin are there?

**Answer:**

There are four kinds of occasions of sin:

1. Near occasions, through which we always fall;
2. Remote occasions, through which we sometimes fall;
3. Voluntary occasions or those we can avoid; and
4. Involuntary occasions or those we cannot avoid.

A person who lives in a near and voluntary occasion of sin need not expect forgiveness while he continues in that state.

**Question 775:**

What persons, places and things are usually occasions of sin?

**Answer:**

1. The persons who are occasions of sin are all those in whose company we sin, whether they be bad of themselves or bad only while in our company, in which case we also become occasions of sin for them;
2. The places are usually liquor saloons, low theaters, indecent dances, entertainments, amusements, exhibitions, and all immoral resorts of any kind, whether we sin in them or not;
3. The things are all bad books, indecent pictures, songs, jokes and the like, even when they are tolerated by public opinion and found in public places.

## **LESSON 19: On Confession**

**Question 776:**

What is Confession?

**Answer:**

Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.

**Question 777:**

Who is a duly authorized priest?

**Answer:**

A duly authorized priest is one sent to hear confessions by the lawful bishop of the diocese in which we are at the time of our confession.

**Question 778:**

Is it ever allowed to write our sins and read them to the priest in the confessional or give them to him to read?

**Answer:**

It is allowed, when necessary, to write our sins and read them to the priest, as persons do who have almost entirely lost their memory. It is also allowed to give the paper to the priest, as persons do who have lost the use of their speech. In such cases the paper must, after the confession, be carefully destroyed either by the priest or the penitent.

**Question 779:**

What is to be done when persons must make their confession and cannot find a priest who understands their language?

**Answer:**

Persons who must make their confession and who cannot find a priest who understands their language, must confess as best they can by some signs, showing what sins they wish to confess and how they are sorry for them.

**Question 780:**

What sins are we bound to confess?

**Answer:**

We are bound to confess all our mortal sins, but it is well also to confess our venial sins.

**Question 781:**

Why is it well to confess also the venial sins we remember?

**Answer:**

It is well to confess also the venial sins we remember:

1. Because it shows our hatred of all sin, and
2. Because it is sometimes difficult to determine just when a sin is venial and when mortal.

**Question 782:**

What should one do who has only venial sins to confess?

**Answer:**

One who has only venial sins to confess should tell also some sin already confessed in his past life for which he knows he is truly sorry; because it is not easy to be truly sorry for slight sins and imperfections, and yet we must be sorry for the sins confessed that our confession may be valid -- hence we add some past sin for which we are truly sorry to those for which we may not be sufficiently sorry.

**Question 783:**

Should a person stay from confession because he thinks he has no sin to confess ?

**Answer:**

A person should not stay from confession because he thinks he has no sin to confess, for the Sacrament of Penance, besides forgiving sin, gives an increase of sanctifying grace, and of this we have always need, especially to resist temptation. The Saints, who were almost without imperfection, went to confession frequently.

**Question 784:**

Should a person go to Communion after confession even when the confessor does not bid him go?



**Answer:**

A person should go to Communion after confession even when the confessor does not bid him go, because the confessor so intends unless he positively forbids his penitent to receive Communion. However, one who has not yet received his first Communion should not go to Communion after confession, even if the confessor by mistake should bid him go.

**Question 785:**

Which are the chief qualities of a good Confession?

**Answer:**

The chief qualities of a good Confession are three: it must be humble, sincere, and entire.

**Question 786:**

When is our Confession humble?

**Answer:**

Our Confession is humble when we accuse ourselves of our sins, with a deep sense of shame and sorrow for having offended God.

**Question 787:**

When is our Confession sincere?

**Answer:**

Our Confession is sincere when we tell our sins honestly and truthfully, neither exaggerating nor excusing them.

**Question 788:**

Why is it wrong to accuse ourselves of sins we have not committed?

**Answer:**

It is wrong to accuse ourselves of sins we have not committed, because, by our so doing, the priest cannot know the true state of our souls, as he must do before giving us absolution.

**Question 789:**

When is our Confession entire?

**Answer:**

Our Confession is entire when we tell the number and kinds of our sins and the circumstances which change their nature.

**Question 790:**

What do you mean by the "kinds of sin?"

**Answer:**

By the "kinds of sin," we mean the particular division or class to which the sins belong; that is, whether they be sins of blasphemy, disobedience, anger, impurity, dishonesty, etc. We can determine the kind of sin by discovering the commandment or precept of the Church we have broken or the virtue against which we have acted.

**Question 791:**

What do we mean by "circumstances which change the nature of sins?"

**Answer:**

By "circumstances which change the nature of sins" we mean anything that makes it another kind of sin. Thus to steal is a sin, but to steal from the Church makes our theft sacrilegious. Again, impure actions are sins, but a person must say whether they were committed alone or with others, with relatives or strangers, with persons married or single, etc., because these circumstances change them from one kind of impurity to another.

**Question 792:**

What should we do if we cannot remember the number of our sins?

**Answer:**

If we cannot remember the number of our sins, we should tell the number as nearly as possible, and say how often we may have sinned in a day, a week, or a month, and how long the habit or practice has lasted.

**Question 793:**

Is our Confession worthy if, without our fault, we forget to confess a mortal sin?

**Answer:**

If without our fault we forget to confess a mortal sin, our Confession is worthy, and the sin is forgiven; but it must be told in Confession if it again comes to our mind.

**Question 794:**

May a person who has forgotten to tell a mortal sin in confession go to Holy Communion before going again to confession?

**Answer:**

A person who has forgotten to tell a mortal sin in confession may go to communion before again going to confession, because the forgotten sin was forgiven with those confessed, and the confession was good and worthy.

**Question 795:**

Is it a grievous offense willfully to conceal a mortal sin in Confession?

**Answer:**

It is a grievous offense willfully to conceal a mortal sin in Confession, because we thereby tell a lie to the Holy Ghost, and make our Confession worthless.

**Question 796:**

How is concealing a sin telling a lie to the Holy Ghost?

**Answer:**

Concealing a sin is telling a lie to the Holy Ghost, because he who conceals the sin declares in confession to God and the priest that he committed no sins but what he has confessed, while the Holy Ghost, the Spirit of Truth, saw him committing the sin he now conceals and still sees it in his soul while he denies it.

**Question 797:**

Why is it foolish to conceal sins in confession?

**Answer:**

It is foolish to conceal sins in confession:

1. Because we thereby make our spiritual condition worse;
2. We must tell the sin sometime if we ever hope to be saved;
3. It will be made known on the day of judgment, before the world, whether we conceal it now or confess it.

**Question 798:**

What must he do who has willfully concealed a mortal sin in Confession?

**Answer:**

He who has willfully concealed a mortal sin in Confession must not only confess it, but must also repeat all the sins he has committed since his last worthy Confession.

**Question 799:**

Must one who has willfully concealed a mortal sin in confession do more than repeat the sins committed since his last worthy confession?

**Answer:**

One who has willfully concealed a mortal sin in confession must, besides repeating all the sins he

has committed since his last worthy confession, tell also how often he has unworthily received absolution and Holy Communion during the same time.

**Question 800:**

Why does the priest give us a penance after Confession?

**Answer:**

The priest gives us a penance after Confession, that we may satisfy God for the temporal punishment due to our sins.

**Question 801:**

Why should we have to satisfy for our sins if Christ has fully satisfied for them?

**Answer:**

Christ has fully satisfied for our sins and after our baptism we were free from all guilt and had no satisfaction to make. But when we willfully sinned after baptism, it is but just that we should be obliged to make some satisfaction.

**Question 802:**

Is the slight penance the priest gives us sufficient to satisfy for all the sins confessed?

**Answer:**

The slight penance the priest gives us is not sufficient to satisfy for all the sins confessed:

1. Because there is no real equality between the slight penance given and the punishment deserved for sin;
2. Because we are all obliged to do penance for sins committed, and this would not be necessary if the penance given in confession satisfied for all.  
The penance is given and accepted in confession chiefly to show our willingness to do penance and make amends for our sins.

**Question 803:**

Does not the Sacrament of Penance remit all punishment due to sin?

**Answer:**

The Sacrament of Penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins.

**Question 804:**

Why does God require a temporal punishment as a satisfaction for sin?

**Answer:**

God requires a temporal punishment as a satisfaction for sin to teach us the great evil of sin and to prevent us from falling again.

**Question 805:**

Which are the chief means by which we satisfy God for the temporal punishment due to sin?

**Answer:**

The chief means by which we satisfy God for the temporal punishment due to sin are: Prayer, Fasting, Almsgiving; all spiritual and corporal works of mercy, and the patient suffering of the ills of life.

**Question 806:**

What fasting has the greatest merit?

**Answer:**

The fasting imposed by the Church on certain days of the year, and particularly during Lent, has the greatest merit.

**Question 807:**

What is Lent?

**Answer:**

Lent is the forty days before Easter Sunday, during which we do penance, fast and pray to prepare ourselves for the resurrection of Our Lord; and also to remind us of His own fast of forty days before His Passion.

**Question 808:**

What do we mean by "almsgiving"?

**Answer:**

By almsgiving we mean money, goods, or assistance given to the poor or to charitable purposes. The law of God requires all persons to give alms in proportion to their means.

**Question 809:**

What "ills of life" help to satisfy God for sin?

**Answer:**

The ills of life that help to satisfy God for sin are sickness, poverty, misfortune, trial, affliction, etc., especially when we have not brought them upon ourselves by sin.

**Question 810:**

How did the Christians in the first ages of the Church do Penance?

**Answer:**

The Christians in the first ages of the Church did public penance, especially for the sins of which they were publicly known to be guilty. Penitents were excluded for a certain time from Mass or the Sacrament, and some were obliged to stand at the door of the Church begging the prayers of those who entered.

**Question 811:**

What were these severe Penances of the First Ages of the Church called?

**Answer:**

These severe penances of the first ages of the Church were called canonical penances, because their kind and duration were regulated by the Canons or laws of the Church.

**Question 812:**

How can we know spiritual from corporal works of mercy?

**Answer:**

We can know spiritual from corporal works of mercy, for whatever we do for the soul is a spiritual work, and whatever we do for the body is a corporal work.

**Question 813:**

Which are the chief spiritual works of mercy?

**Answer:**

The chief spiritual works of mercy are seven: 1. To admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

**Question 814:**

When are we bound to admonish the sinner?

**Answer:**

We are bound to admonish the sinner when the following conditions are fulfilled:

1. When his fault is a mortal sin;
2. When we have authority or influence over him, and
3. When there is reason to believe that our warning will not make him worse instead of better.

**Question 815:**

Who are meant by the "ignorant" we are to instruct, and the "doubtful" we are to counsel?

**Answer:**

By the ignorant we are to instruct and the doubtful we are to counsel, are meant those particularly who are ignorant of the truths of religion and those who are in doubt about matters of faith. We must aid such persons as far as we can to know and believe the truths necessary for salvation.

**Question 816:**

Why are we advised to bear wrong patiently and to forgive all injuries?

**Answer:**

We are advised to bear wrongs patiently and to forgive all injuries, because, being Christians, we should imitate the example of Our Divine Lord, who endured wrongs patiently and who not only pardoned but prayed for those who injured Him.

**Question 817:**

If, then, it be a Christian virtue to forgive all injuries, why do Christians establish courts and prisons to punish wrongdoers?

**Answer:**

Christians establish courts and prisons to punish wrongdoers, because the preservation of lawful authority, good order in society, the protection of others, and sometimes even the good of the guilty one himself, require that crimes be justly punished. As God Himself punishes crime and as lawful authority comes from Him, such authority has the right to punish, though individuals should forgive the injuries done to themselves personally.

**Question 818:**

Why is it a work of mercy to pray for the living and the dead?

**Answer:**

It is a work of mercy to aid those who are unable to aid themselves. The living are exposed to temptations, and while in mortal sin they are deprived of the merit of their good works and need our prayers. The dead can in no way help themselves and depend on us for assistance.

**Question 819:**

Which are the chief corporal works of mercy?

**Answer:**

The chief corporal works of mercy are seven: 1. To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead.

**Question 820:**

How may we briefly state the corporal works of mercy?

**Answer:**

We may briefly state the corporal works of mercy by saying that we are obliged to help the poor in all their forms of want.

**Question 821:**

How are Christians aided in the performance of works of mercy?

**Answer:**

Christians are aided in the performance of works of mercy through the establishment of charitable institutions where religious communities of holy men or women perform these duties for us, provided we supply the necessary means by our almsgiving and good works.

**Question 822:**

Who are religious?

**Answer:**

Religious are self-sacrificing men and women who, wishing to follow more closely the teachings of Our Lord, dedicate their lives to the service of God and religion. They live together in societies

approved by the Church, under a rule and guidance of a superior. They keep the vows of chastity, poverty and obedience, and divide their time between prayer and good works. The houses in which they dwell are called convents or monasteries, and the societies in which they live are called religious orders, communities or congregations.

**Question 823:**

Are there any religious communities of priests?

**Answer:**

There are many religious communities of priests, who, besides living according to the general laws of the Church, as all priests do, follow certain rules laid down for their community. Such priests are called the regular clergy, because living by rules to distinguish them from the secular clergy who live in their parishes under no special rule. The chief work of the regular clergy is to teach in colleges and give missions and retreats.

**Question 824:**

Why are there so many different religious communities?

**Answer:**

There are many different religious communities:

1. Because all religious are not fitted for the same work, and
2. Because they desire to imitate Our Lord's life on earth as perfectly as possible; and when each community takes one of Christ's works and seeks to become perfect in it, the union of all their works continues as perfectly as we can the works He began upon earth.

## **LESSON 20: On the Manner of Making a Good Confession**

**Question 825:**

What should we do on entering the confessional?

**Answer:**

On entering the confessional we should kneel, make the sign of the Cross, and say to the priest, "Bless me, father"; then add, "I confess to Almighty God and to you, father, that I have sinned."

**Question 826:**

Which are the first things we should tell the priest in Confession?

**Answer:**

The first things we should tell the priest in Confession are the time of our last Confession, and whether we said the penance and went to Holy Communion.

**Question 827:**

Should we tell anything else in connection with our last confession?

**Answer:**

In connection with our last confession we should tell also what restrictions -- if any -- were placed upon us with regard to our occasions of sin, and what obligations with regard to the payment of debts, restitution, injuries done to others and the like, we were commanded to fulfill.

**Question 828:**

After telling the time of our last Confession and Communion what should we do?

**Answer:**

After telling the time of our last Confession and Communion we should confess all the mortal sins we have since committed, and all the venial sins we may wish to mention.

**Question 829:**

What is a general confession?

**Answer:**

A general confession is the telling of the sins of our whole life or a great part of it. It is made in the same manner as an ordinary confession, except that it requires more time and longer preparation.

**Question 830:**

When should a General Confession be made?

**Answer:**

A general confession:

1. Is necessary when we are certain that our past confessions were bad;
2. It is useful on special occasions in our lives when some change in our way of living is about to take place;
3. It is hurtful and must not be made when persons are scrupulous.

**Question 831:**

What are the signs of scruples and the remedy against them?

**Answer:**

The signs of scruples are chiefly:

1. To be always dissatisfied with our confessions;
  2. To be self-willed in deciding what is sinful and what is not.
- The chief remedy against them is to follow exactly the advice of the confessor without questioning the reason or utility of his advice.

**Question 832:**

What must we do when the confessor asks us questions?

**Answer:**

When the confessor asks us questions we must answer them truthfully and clearly.

**Question 833:**

What should we do after telling our sins?

**Answer:**

After telling our sins we should listen with attention to the advice which the confessor may think proper to give.

**Question 834:**

What duties does the priest perform in the confessional?

**Answer:**

In the confessional the priest performs the duties:

1. Of a judge, by listening to our self-accusations and passing sentence upon our guilt or innocence;
2. Of a father, by the good advice and encouragement he gives us;
3. Of a teacher, by his instructions, and
4. Of a physician, by discovering the afflictions of our soul and giving us the remedies to restore it to spiritual health.

**Question 835:**

Why is it beneficial to go always if possible to the same confessor?

**Answer:**

It is beneficial to go always, if possible, to the same confessor, because our continued confessions enable him to see more clearly the true state of our soul and to understand better our occasions of sin.

**Question 836:**

Should we remain away from confession because we cannot go to our usual confessor?

**Answer:**

We should not remain away from confession because we cannot go to our usual confessor, for though it is well to confess to the same priest, it is not necessary to do so. One should never become

so attached to a confessor that his absence or the great inconvenience of going to him would become an excuse for neglecting the Sacraments.

**Question 837:**

How should we end our Confession?

**Answer:**

We should end our Confession by saying, "I also accuse myself of all the sins of my past life," telling, if we choose, one or several of our past sins.

**Question 838:**

What should we do while the priest is giving us absolution?

**Answer:**

While the priest is giving us absolution we should from our heart renew the Act of Contrition.

## **LESSON 21: On Indulgences**

**Question 839:**

What is an Indulgence?

**Answer:**

An Indulgence is the remission in whole or in part of the temporal punishment due to sin.

**Question 840:**

What does the word "indulgence" mean?

**Answer:**

The word indulgence means a favor or concession. An indulgence obtains by a very slight penance the remission of penalties that would otherwise be severe.

**Question 841:**

Is an Indulgence a pardon of sin, or a license to commit sin?

**Answer:**

An Indulgence is not a pardon of sin, nor a license to commit sin, and one who is in a state of mortal sin cannot gain an Indulgence.

**Question 842:**

How do good works done in mortal sin profit us?

**Answer:**

Good works done in mortal sin profit us by obtaining for us the grace to repent and sometimes temporal blessings. Mortal sin deprives us of all our merit, nevertheless God will bestow gifts for every good deed as He will punish every evil deed.

**Question 843:**

How many kinds of Indulgences are there?

**Answer:**

There are two kinds of Indulgences -- Plenary and Partial.

**Question 844:**

What is Plenary Indulgence?

**Answer:**

A Plenary Indulgence is the full remission of the temporal punishment due to sin.

**Question 845:**

Is it easy to gain a Plenary Indulgence?

**Answer:**



It is not easy to gain a Plenary Indulgence, as we may understand from its great privilege. To gain a Plenary Indulgence, we must hate sin, be heartily sorry for even our venial sins, and have no desire for even the slightest sin. Though we may not gain entirely each Plenary Indulgence we seek, we always gain a part of each; that is, a partial indulgence, greater or less in proportion to our good dispositions.

**Question 846:**

Which are the most important Plenary Indulgences granted by the Church?

**Answer:**

The most important Plenary Indulgences granted by the Church are:

1. The Indulgences of a jubilee which the Pope grants every twenty-five years or on great occasions by which he gives special faculties to confessors for the absolution of reserved sins;
2. The Indulgence granted to the dying in their last agony.

**Question 847:**

What is a Partial Indulgence?

**Answer:**

A Partial Indulgence is the remission of part of the temporal punishment due to sin.

**Question 848:**

How long has the practice of granting Indulgences been in use in the Church, and what was its origin?

**Answer:**

The practice of granting Indulgences has been in use in the Church since the time of the apostles. It had its origin in the earnest prayers of holy persons, and especially of the martyrs begging the Church for their sake to shorten the severe penances of sinners, or to change them into lighter penances. The request was frequently granted and the penance remitted, shortened or changed, and with the penance remitted the temporal punishment corresponding to it was blotted out.

**Question 849:**

How do we show that the Church has the power to grant Indulgences?

**Answer:**

We show that the Church has the power to grant Indulgences, because Christ has given it power to remit all guilt without restriction, and if the Church has power, in the Sacrament of penance, to remit the eternal punishment -- which is the greatest -- it must have power to remit the temporal or lesser punishment, even outside the Sacrament of Penance.

**Question 850:**

How do we know that these Indulgences have their effect?

**Answer:**

We know that these Indulgences have their effect, because the Church, through her councils, declares Indulgences useful, and if they have no effect they would be useless, and the Church would teach error in spite of Christ's promise to guide it.

**Question 851:**

Have there ever existed abuses among the faithful in the manner of using Indulgences?

**Answer:**

There have existed, in past ages, some abuses among the faithful in the manner of using Indulgences, and the Church has always labored to correct such abuses as soon as possible. In the use of pious practices we must be always guided by our lawful superiors.

**Question 852:**

How have the enemies of the Church made use of the abuse of Indulgences?

**Answer:**

The enemies of the Church have made use of the abuse of Indulgences to deny the doctrine of Indulgences, and to break down the teaching and limit the power of the Church. Not to be deceived in matters of faith, we must always distinguish very carefully between the abuses to which a devotion may lead and the truths upon which the devotion rests.

**Question 853:**

How does the Church by means of Indulgences remit the temporal punishment due to sin?

**Answer:**

The Church, by means of Indulgences, remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.

**Question 854:**

What do we mean by the "superabundant satisfaction of the Blessed Virgin and the Saints"?

**Answer:**

By the superabundant satisfaction of the Blessed Virgin and the saints, we mean all the satisfaction over and above what was necessary to satisfy for their own sins. As their good works were many and their sins few -- the Blessed Virgin being sinless -- the satisfaction not needed for themselves is kept by the Church in a spiritual treasury to be used for our benefit.

**Question 855:**

Does the Church, by granting Indulgences, free us from doing Penance?

**Answer:**

The Church, by granting Indulgences, does not free us from doing penance, but simply makes our penance lighter that we may more easily satisfy for our sins and escape the punishments they deserve.

**Question 856:**

Who has the power to grant Indulgences?

**Answer:**

The Pope alone has the power to grant Indulgences for the whole Church; but the bishops have power to grant partial Indulgences in their own diocese. Cardinals and some others, by the special permission of the Pope, have the right to grant certain Indulgences.

**Question 857:**

Where shall we find the Indulgences granted by the Church?

**Answer:**

We shall find the Indulgences granted by the Church in the declarations of the Pope and of the Sacred Congregation of Cardinals. These declarations are usually put into prayer books and books of devotion or instruction.

**Question 858:**

What must we do to gain an Indulgence?

**Answer:**

To gain an Indulgence we must be in the state of grace and perform the works enjoined.

**Question 859:**

Besides being in a state of grace and performing the works enjoined, what else is necessary for the gaining of an Indulgence?

**Answer:**

Besides being in a state of grace and performing the works enjoined, it is necessary for the gaining of an Indulgence to have at least the general intention of gaining it.

**Question 860:**

How and why should we make a general intention to gain all possible Indulgences each day?

**Answer:**

We should make a general intention at our morning prayers to gain all possible Indulgences each day, because several of the prayers we say and good works we perform may have Indulgences attached to them, though we are not aware of it.

**Question 861:**

What works are generally enjoined for the gaining of Indulgences?

**Answer:**

The works generally enjoined for the gaining of Indulgences are: The saying of certain prayers, fasting, and the use of certain articles of devotion; visits to Churches or altars, and the giving of alms. For the gaining of Plenary Indulgences it is generally required to go to confession and Holy Communion and pray for the intention of the Pope.

**Question 862:**

What does praying for a person's intention mean?

**Answer:**

Praying for a person's intention means praying for whatever he prays for or desires to obtain through prayer -- some spiritual or temporal favors.

**Question 863:**

What does an Indulgence of forty days mean?

**Answer:**

An Indulgence of forty days means that for the prayer or work to which an Indulgence of forty days is attached, God remits as much of our temporal punishment as He remitted for forty days' canonical penance. We do not know just how much temporal punishment God remitted for forty days' public penance, but whatever it was, He remits the same now when we gain an Indulgence of forty days. The same rule applies to Indulgences of a year or any length of time.

**Question 864:**

Why did the Church moderate its severe penances?

**Answer:**

The Church moderated its severe penances, because when Christians -- terrified by persecution -- grew weaker in their faith, there was danger of some abandoning their religion rather than submit to the penances imposed. The Church, therefore, wishing to save as many as possible, made the sinner's penance as light as possible.

**Question 865:**

To what things may Indulgences be attached?

**Answer:**

Plenary or Partial Indulgences may be attached to prayers and solid articles of devotion; to places such as churches, altars, shrines, etc., to be visited; and by a special privilege they are sometimes attached to the good works of certain persons.

**Question 866:**

When do things lose the Indulgences attached to them?

**Answer:**

Things lose the Indulgences attached to them:

- When they are so changed at once as to be no longer what they were;
- When they are sold. Rosaries and other indulgenced articles do not lose their indulgences, when they are loaned or given away, for the indulgence is not personal but attached to the article itself.

**Question 867:**

Will a weekly Confession suffice to gain during the week all Indulgences to which Confession is enjoined as one of the works? A Weekly confession will suffice to gain during the week all Indulgences to which confession is enjoined as one of the works, provided we continue in a state of grace, perform the other works enjoined and have the intention of gaining these Indulgences.

**Question 868:**

How and when may we apply Indulgences for the benefit of the souls in Purgatory?

**Answer:**

We may apply Indulgences for the benefit of the souls in Purgatory by way of intercession; whenever this application is mentioned and permitted by the Church in granting the Indulgence; that is, when the Church declares that the Indulgence granted is applicable to the souls of the living or the souls in Purgatory; so that we may gain it for the benefit of either.

**LESSON 22: On the Holy Eucharist****Question 869:**

What does the word Eucharist strictly mean?

**Answer:**

The word Eucharist strictly means pleasing, and this Sacrament is so called because it renders us most pleasing to God by the grace it imparts, and it gives us the best means of thanking Him for all His blessings.

**Question 870:**

What is the Holy Eucharist?

**Answer:**

The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

**Question 871:**

What do we mean when we say the Sacrament which contains the Body and Blood?

**Answer:**

When we say the Sacrament which contains the Body and Blood, we mean the Sacrament which is the Body and Blood, for after the Consecration there is no other substance present in the Eucharist.

**Question 872:**

When is the Holy Eucharist a Sacrament, and when is it a sacrifice?

**Answer:**

The Holy Eucharist is a Sacrament when we receive it in Holy Communion and when it remains in the Tabernacle of the Altar. It is a sacrifice when it is offered up at Mass by the separate Consecration of the bread and wine, which signifies the separation of Our Lord's blood from His body when He died on the Cross.

**Question 873:**

When did Christ institute the Holy Eucharist?

**Answer:**

Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

**Question 874:**

Who were present when our Lord instituted the Holy Eucharist?

**Answer:**

When Our Lord instituted the Holy Eucharist, the twelve Apostles were present.

**Question 875:**

How did our Lord institute the Holy Eucharist?

**Answer:**

Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying: "Take ye and eat. This is my body"; and then, by taking the cup of wine, blessing and giving it, saying to them: "Drink ye all of this. This is my blood which shall be shed for the remission of sins. Do this for a commemoration of me."

**Question 876:**

What happened when our Lord said, "This is my body; this is my blood"?

**Answer:**

When Our Lord said, "This is my body," the substance of the bread was changed into the substance of His body; when He said, "This is my blood," the substance of the wine was changed into the substance of His blood.

**Question 877:**

How do we prove the Real Presence, that is, that Our Lord is really and truly present in the Holy Eucharist?

**Answer:**

We prove the Real Presence -- that is, that Our Lord is really and truly present in the Holy Eucharist:

1. By showing that it is possible to change one substance into another;
2. By showing that Christ did change the substance of bread and wine into the substance of His body and blood;
3. By showing that He gave this power also to His Apostles and to the priests of His Church.

**Question 878:**

How do we know that it is possible to change one substance into another?

**Answer:**

We know that it is possible to change one substance into another, because:

1. God changed water into blood during the plagues of Egypt.
2. Christ changed water into wine at the marriage of Cana.
3. Our own food is daily changed into the substance of our flesh and blood; and what God does gradually, He can also do instantly by an act of His will.

**Question 879:**

Are these changes exactly the same as the changes that take place in the Holy Eucharist?

**Answer:**

These changes are not exactly the same as the changes that take place in the Holy Eucharist, for in these changes the appearance also is changed, but in the Holy Eucharist only the substance is changed while the appearance remains the same.

**Question 880:**

How do we show that Christ did change bread and wine into the substance of His body and blood?

**Answer:**

We show that Christ did change bread and wine into the substance of His body and blood:

1. From the words by which He promised the Holy Eucharist;
2. From the words by which He instituted the Holy Eucharist;
3. From the constant use of the Holy Eucharist in the Church since the time of the Apostles;
4. From the impossibility of denying the Real Presence in the Holy Eucharist, without likewise denying all that Christ has taught and done; for we have stronger proofs for the Holy Eucharist than for any other Christian truth.

**Question 881:**

Is Jesus Christ whole and entire both under the form of bread and under the form of wine?

**Answer:**

Jesus Christ is whole and entire both under the form of bread and under the form of wine.

**Question 882:**

How do we know that under the appearance of bread we receive also Christ's blood; and under the appearance of wine we receive also Christ's body?

**Answer:**

We know that under the appearance of bread we receive also Christ's blood, and under the appearance of wine we receive also Christ's body; because in the Holy Eucharist we receive the living body of Our Lord, and a living body cannot exist without blood, nor can living blood exist without a body.

**Question 883:**

Is Jesus Christ present whole and entire in the smallest portion of the Holy Eucharist, under the form of either bread or wine?

**Answer:**

Jesus Christ is present whole and entire in the smallest portion of the Holy Eucharist under the form of either bread or wine; for His body in the Eucharist is in a glorified state, and as it partakes of the character of a spiritual substance, it requires no definite size or shape.

**Question 884:**

Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord?

**Answer:**

After the substance of the bread and wine had been changed into the substance of the body and blood of Our Lord, there remained only the appearances of bread and wine.

**Question 885:**

What do you mean by the appearances of bread and wine?

**Answer:**

By the appearances of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses.

**Question 886:**

What is this change of the bread and wine into the body and blood of our Lord called?

**Answer:**

This change of the bread and wine into the body and blood of Our Lord is called Transubstantiation.

**Question 887:**

What is the second great miracle in the Holy Eucharist?

**Answer:**

The second great miracle in the Holy Eucharist is the multiplication of the presence of Our Lord's body in so many places at the same time, while the body itself is not multiplied -- for there is but one body of Christ.

**Question 888:**

Are there not, then, as many bodies of Christ as there are tabernacles in the world, or as there are Masses being said at the same time?

**Answer:**

There are not as many bodies of Christ as there are tabernacles in the world, or as there are Masses being said at the same time; but only one body of Christ, which is everywhere present whole and entire in the Holy Eucharist, as God is everywhere present, while He is but one God.

**Question 889:**

How was the substance of the bread and wine changed into the substance of the body and blood of Christ?

**Answer:**

The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.

**Question 890:**

Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?

**Answer:**

This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

**Question 891:**

When did Christ give His priests the power to change bread and wine into His body and blood?

**Answer:**

Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, "Do this in commemoration of Me."

**Question 892:**

What do the words "Do this in commemoration of Me" mean?

**Answer:**

The words "Do this in commemoration of Me" mean: Do what I, Christ, am doing at My last supper, namely, changing the substance of bread and wine into the substance of My body and blood; and do it in remembrance of Me.

**Question 893:**

How do the priests exercise this power of changing bread and wine into the body and blood of Christ?

**Answer:**

The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are words of Christ: "This is my body; this is my blood."

**Question 894:**

At what part of the Mass does the Consecration take place?

**Answer:**

The Consecration in the Mass takes place immediately before the elevation of the Host and Chalice, which are raised above the head of the priest that the people may adore Our Lord who has just come to the altar at the words of Consecration.

## **LESSON 23: On the Ends for Which the Holy Eucharist Was Instituted**

**Question 895:**

Why did Christ institute the Holy Eucharist?

**Answer:**

Christ instituted the Holy Eucharist:

1. To unite us to Himself and to nourish our soul with His divine life.
2. To increase sanctifying grace and all virtues in our soul.
3. To lessen our evil inclinations.
4. To be a pledge of everlasting life.

5. To fit our bodies for a glorious resurrection.
6. To continue the sacrifice of the Cross in His Church.

**Question 896:**

Has the Holy Eucharist any other effect?

**Answer:**

The Holy Eucharist remits venial sins by disposing us to perform acts of love and contrition. It preserves us from mortal sin by exciting us to greater fervor and strengthening us against temptation.

**Question 897:**

How are we united to Jesus Christ in the Holy Eucharist?

**Answer:**

We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion.

**Question 898:**

What is Holy Communion?

**Answer:**

Holy Communion is the receiving of the body and blood of Christ.

**Question 899:**

Is it not beneath the dignity of Our Lord to enter our bodies under the appearance of ordinary food?

**Answer:**

It is not beneath the dignity of Our Lord to enter our bodies under the appearance of ordinary food any more than it was beneath His dignity to enter the body of His Blessed Mother and remain there as an ordinary child for nine months. Christ's dignity, being infinite, can never be diminished by any act on His own or on our part.

**Question 900:**

Why does not the Church give Holy Communion to the people as it does to the priest under the appearance of wine also?

**Answer:**

The Church does not give Holy Communion to the people as it does to the priest under the appearance of wine also, to avoid the danger of spilling the Precious Blood; to prevent the irreverence some might show if compelled to drink out of a chalice used by all, and lastly, to refute those who denied that Our Lord's blood is present under the appearance of bread also.

**Question 901:**

What is necessary to make a good Communion?

**Answer:**

To make a good Communion it is necessary to be in the state of sanctifying grace and to fast according to the laws of the Church.

**Question 902:**

What should a person do who, through forgetfulness or any other cause, has broken the fast necessary for Holy Communion?

**Answer:**

A person who through forgetfulness or any other cause has broken the fast necessary for Holy Communion, should again fast and receive Holy Communion the following morning if possible, without returning to confession. It is not a sin to break one's fast, but it would be a mortal sin to receive Holy Communion after knowingly breaking the fast necessary for it.

**Question 903:**

Does he who receives Communion in mortal sin receive the body and blood of Christ?

**Answer:**



He who receives Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege.

**Question 904:**

Is it enough to be free from mortal sin to receive plentifully the graces of Holy Communion?

**Answer:**

To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin, and should make acts of lively faith, of firm hope, and ardent love.

**Question 905:**

What is the fast necessary for Holy Communion?

**Answer:**

The fast necessary for Holy Communion is the abstaining from food, alcoholic drinks and non-alcoholic drinks for one hour before Holy Communion. Water does not break the fast.

**Question 906:**

Does medicine taken by necessity or food taken by accident break the fast for Holy Communion?

**Answer:**

Medicine does not break the fast; food taken by accident within one hour before Communion breaks the fast.

**Question 907:**

Is any one ever allowed to receive Holy Communion when not fasting?

**Answer:**

To protect the Blessed Sacrament from insult or injury, or when in danger of death, Holy Communion may be received without fasting.

**Question 908:**

Is the Holy Communion called by any other name when given to one in danger of death?

**Answer:**

When the Holy Communion is given to one in danger of death, it is called Viaticum, and is given with its own form of prayer. In giving Holy Communion the priest says: "May the body of Our Lord Jesus Christ guard your soul to eternal life." In giving Holy Viaticum he says: "Receive, brother (or sister), the Viaticum of the body of Our Lord Jesus Christ, which will guard you from the wicked enemy and lead you into eternal life."

**Question 909:**

When are we bound to receive Holy Communion?

**Answer:**

We are bound to receive Holy Communion, under pain of mortal sin, during the Easter time and when in danger of death.

**Question 910:**

Is it well to receive Holy Communion often?

**Answer:**

It is well to receive Holy Communion often, as nothing is a greater aid to a holy life than often to receive the Author of all grace and the Source of all good.

**Question 911:**

How shall we know how often we should receive Holy Communion?

**Answer:**

We shall know how often we shall receive Holy Communion only from the advice of our confessor,

by whom we must be guided, and whom we must strictly obey in this as well as in all matters concerning the state of our soul.

**Question 912:**

What is a spiritual Communion?

**Answer:**

A spiritual communion is an earnest desire to receive Communion in reality, by which desire we make all preparations and thanksgivings that we would make in case we really received the Holy Eucharist. Spiritual Communion is an act of devotion that must be pleasing to God and bring us blessings from Him.

**Question 913:**

What should we do after Holy Communion?

**Answer:**

After Holy Communion we should spend some time in adoring Our Lord, in thanking Him for the grace we have received, and in asking Him for the blessings we need.

**Question 914:**

What length of time should we spend in thanksgiving after Holy Communion?

**Answer:**

We should spend sufficient time in Thanksgiving after Holy Communion to show due reverence to the Blessed Sacrament; for Our Lord is personally with us as long as the appearance of bread and wine remains.

**Question 915:**

What should we be particular about when receiving Holy Communion?

**Answer:**

When receiving Holy Communion we should be particular:

1. About the respectful manner in which we approach and return from the altar;
2. About our personal appearance, especially neatness and cleanliness;
3. About raising our head, opening our mouth and putting forth the tongue in the proper manner;
4. About swallowing the Sacred Host;
5. About removing it carefully with the tongue, in case it should stick to the mouth, but never with the finger under any circumstances.

## **LESSON 24: On the Sacrifice of the Mass**

**Question 916:**

When and where are the bread and wine changed into the body and blood of Christ?

**Answer:**

The bread and wine are changed into the body and blood of Christ at the Consecration in the Mass.

**Question 917:**

What is the Mass?

**Answer:**

The Mass is the unbloody sacrifice of the body and blood of Christ.

**Question 918:**

Why is this Sacrifice called the Mass?

**Answer:**

This Sacrifice is called the "Mass" very probably from the words "Ite Missa est," used by the priest as he tells the people to depart when the Holy Sacrifice is ended.

**Question 919:**

What is a sacrifice?

**Answer:**

A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.

**Question 920:**

Is the Mass the same sacrifice as that of the Cross?

**Answer:**

The Mass is the same sacrifice as that of the Cross.

**Question 921:**

How is the Mass the same sacrifice as that of the Cross?

**Answer:**

The Mass is the same sacrifice as that of the Cross because the offering and the priest are the same -- Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross.

**Question 922:**

What were the ends for which the sacrifice of the Cross was offered?

**Answer:**

The ends for which the sacrifice of the Cross was offered were: 1. 1st. To honor and glorify God; 2. 2nd. To thank Him for all the graces bestowed on the whole world; 3. 3rd. To satisfy God's justice for the sins of men; 4. 4th. To obtain all graces and blessings.

**Question 923:**

How are the fruits of the Mass distributed?

**Answer:**

The fruits of the Mass are distributed thus: 1. The first benefit is bestowed on the priest who says the Mass; 2. The second on the person for whom the Mass is said, or for the intention for which it is said; 3. The third on those who are present at the Mass, and particularly on those who serve it, and 4. The fourth on all the faithful who are in communion with the Church.

**Question 924:**

Are all Masses of equal value in themselves or do they differ in worth?

**Answer:**

All Masses are equal in value in themselves and do not differ in worth, but only in the solemnity with which they are celebrated or in the end for which they are offered.

**Question 925:**

How are Masses distinguished?

**Answer:**

Masses are distinguished thus:

1. When the Mass is sung by a bishop, assisted by a deacon and sub-deacon, it is called a Pontifical Mass;
2. When it is sung by a priest, assisted by a deacon and sub-deacon, it is called a Solemn Mass;
3. When sung by a priest without deacon and sub-deacon, it is called a Missa Cantata or High Mass;
4. When the Mass is only read in a low tone it is called a low or private Mass.

**Question 926:**

For what end or intention may Mass be offered?

**Answer:**

Mass may be offered for any end or intention that tends to the honor and glory of God, to the good of

the Church or the welfare of man; but never for any object that is bad in itself, or in its aims; neither can it be offered publicly for persons who are not members of the true Church.

**Question 927:**

Explain what is meant by Requiem, Nuptial and Votive Masses.

**Answer:**

A Requiem Mass is one said in black vestments and with special prayers for the dead. A Nuptial Mass is one said at the marriage of two Catholics, and it has special prayers for their benefit. A Votive Mass is one said in honor of some particular mystery or saint, on a day not set apart by the Church for the honor of that mystery or saint.

**Question 928:**

From what may we learn that we are to offer up the Holy Sacrifice with the priest?

**Answer:**

We may learn that we are to offer up the Holy Sacrifice with the priest from the words used in the Mass itself; for the priest, after offering up the bread and wine for the Sacrifice, turns to the people and says: "Orate Fratres," etc., which means: "Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty," and the server answers in our name: "May the Lord receive the sacrifice from thy hands to the praise and glory of His own name, and to our benefit and that of all His Holy Church."

**Question 929:**

From what did the custom of making an offering to the priest for saying Mass arise?

**Answer:**

The custom of making an offering to the priest for saying Mass arose from the old custom of bringing to the priest the bread and wine necessary for the celebration of Mass.

**Question 930:**

Is it not simony, or the buying of a sacred thing, to offer the priest money for saying Mass for your intention?

**Answer:**

It is not simony, or the buying of a sacred thing, to offer the priest money for saying Mass for our intention, because the priest does not take the money for the Mass itself, but for the purpose of supplying the things necessary for Mass and for his own support.

**Question 931:**

Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass?

**Answer:**

Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and the wine, represents His death on the Cross.

**Question 932:**

What are the chief parts of the Mass?

**Answer:**

The chief parts of the Mass are:

1. The Offertory, at which the priest offers to God the bread and wine to be changed at the Consecration;
2. The Consecration, at which the substance of the bread and wine are changed into the substance of Christ's body and blood;
3. The Communion, at which the priest receives into his own body the Holy Eucharist under the appearance of both bread and wine.

**Question 933:**

At what part of the Mass does the Offertory take place, and what parts of the Mass are said before it?

**Answer:**

The Offertory takes place immediately after the uncovering of the chalice. The parts of the Mass said before it are: The Introit, Kyrie, Gloria, Prayers, Epistle, Gospel and Creed. The Introit, Prayers, Epistle and Gospel change in each Mass to correspond with the feast celebrated.

**Question 934:**

What is the part of the Mass called in which the Words of Consecration are found?

**Answer:**

The part of the Mass in which the words of Consecration are found is called the Canon. This is the most solemn part of the Mass, and is rarely and but slightly changed in any Mass.

**Question 935:**

What follows the Communion of the Mass?

**Answer:**

Following the Communion of Mass, there are prayers of thanksgiving, the blessing of the people, and the saying of the last Gospel.

**Question 936:**

What things are necessary for Mass?

**Answer:**

The things necessary for Mass are:

1. An altar with linen covers, candles, crucifix, altar stone and Mass book;
2. A Chalice with all needed in its use, and bread of flour from wheat and wine from the grape;
3. Vestments for the priest, and
4. An acolyte or server.

**Question 937:**

What is the altar stone, and of what does it remind us?

**Answer:**

The altar stone is that part of the altar upon which the priest rests the Chalice during Mass. This stone contains some holy relics sealed up in it by the bishop, and if the altar is of wood this stone is inserted just in front of the Tabernacle. The altar stone reminds us of the early history of the Church, when the martyrs' tombs were used for altars by the persecuted Christians.

**Question 938:**

What lesson do we learn from the practice of using martyrs' tombs for altars?

**Answer:**

From the practice of using martyrs' tombs for altars we learn the inconvenience, sufferings and dangers the early Christians willingly underwent for the sake of hearing Mass. Since the Mass is the same now as it was then, we should suffer every inconvenience rather than be absent from Mass on Sundays or holy days.

**Question 939:**

What things are used with the chalice during Mass?

**Answer:**

The things used with the chalice during Mass are:

1. The purificator or cloth for wiping the inside;
2. The paten or small silver plate used in handling the host;
3. The pall or white card used for covering the chalice at Mass;
4. The corporal or linen cloth on which the chalice and host rest.

**Question 940:**

What is the host?

**Answer:**

The host is the name given to the thin wafer of bread used at Mass. This name is generally applied before and after Consecration to the large particle of bread used by the priest, though the small particles given to the people are also called by the same name.

**Question 941:**

Are large and small hosts consecrated at every Mass?

**Answer:**

A large host is consecrated at every Mass, but small hosts are consecrated only at some Masses at which they are to be given to the people or placed in the Tabernacle for the Holy Communion of the faithful.

**Question 942:**

What vestments does the priest use at Mass and what do they signify?

**Answer:**

The vestments used by the priest at Mass are:

1. The Amice, a white cloth around the shoulders to signify resistance to temptation;
2. The Alb, a long white garment to signify innocence;
3. The Cincture, a cord about the waist, to signify chastity;
4. The Maniple or hanging vestment on the left arm, to signify penance;
5. The Stole or long vestment about the neck, to signify immortality;
6. The Chasuble or long vestment over all, to signify love and remind the priest, by its cross on front and back, of the Passion of Our Lord.

**Question 943:**

How many colors of vestments are used, and what do the colors signify?

**Answer:**

Five colors of vestments are used, namely, white, red, green, violet or purple, and black. White signifies innocence and is used on the feasts of Our Blessed Lord, of the Blessed Virgin, and of some saints. Red signifies love, and is used on the feasts of the Holy Ghost, and of martyrs. Green signifies hope, and is generally used on Sundays from Epiphany to Pentecost. Violet signifies penance, and is used in Lent and Advent. Black signifies sorrow, and is used on Good Friday and at Masses for the dead. Gold is often used for white on great feasts.

**Question 944:**

What is the Tabernacle and what is the Ciborium?

**Answer:**

The Tabernacle is the house-shaped part of the altar where the sacred vessels containing the Blessed Sacrament are kept. The Ciborium is the large silver or gold vessel which contains the Blessed Sacrament while in the Tabernacle, and from which the priest gives Holy Communion to the people.

**Question 945:**

What is the Ostensorium or Monstrance?

**Answer:**

The Ostensorium or Monstrance is the beautiful wheel-like vessel in which the Blessed Sacrament is exposed and kept during the Benediction.

**Question 946:**

How should we assist at Mass?

**Answer:**

We should assist at Mass with great interior recollection and piety and with every outward mark of respect and devotion.

**Question 947:**

Which is the best manner of hearing Mass?

**Answer:**

The best manner of hearing Mass is to offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's sufferings and death, and to go to Holy Communion.

**Question 948:**

What is important for the proper and respectful hearing of Mass?

**Answer:**

For the proper and respectful hearing of Mass it is important to be in our place before the priest comes to the altar and not to leave it before the priest leaves the altar. Thus we prevent the confusion and distraction caused by late coming and too early leaving. Standing in the doorways, blocking up passages and disputing about places should, out of respect for the Holy Sacrifice, be most carefully avoided.

**Question 949:**

What is Benediction of the Blessed Sacrament, and what vestments are used at it?

**Answer:**

Benediction of the Blessed Sacrament is an act of divine worship in which the Blessed Sacrament, placed in the ostensorium, is exposed for the adoration of the people and is lifted up to bless them. The vestments used at Benediction are: A cope or large silk cloak and a humeral or shoulder veil.

**Question 950:**

Why does the priest wear special vestments and use certain ceremonies while performing his sacred duties?

**Answer:**

The priest wears special vestments and uses certain ceremonies while performing his sacred duties:

1. To give greater solemnity and to command more attention and respect at divine worship;
2. To instruct the people in the things that these vestments and ceremonies signify;
3. To remind the priest himself of the importance and sacred character of the work in which he is the representative of Our Lord Himself.

Hence we should learn the meaning of the ceremonies of the Church.

**Question 951:**

How do we show that the ceremonies of the Church are reasonable and proper?

**Answer:**

We show that the ceremonies of the Church are reasonable and proper from the fact that all persons in authority, rulers, judges and masters, require certain acts of respect from their subjects, and as we know Our Lord is present on the altar, the Church requires definite acts of reverence and respect at the services held in His honor and in His presence.

**Question 952:**

Are there other reasons for the use of ceremonies?

**Answer:**

There are other reasons for the use of ceremonies:

1. God commanded ceremonies to be used in the old law, and
2. Our Blessed Lord Himself made use of ceremonies in performing some of His miracles.

**Question 953:**

How are the persons who take part in a Solemn Mass or Vespers named?

**Answer:**

The persons who take part in a Solemn Mass or Vespers are named as follows: The priest who says or celebrates the Mass is called the celebrant; those who assist him as deacon and sub-deacon are called the ministers; those who serve are called acolytes, and the one who directs the ceremonies is called the master of ceremonies. If the celebrant be a bishop, the Mass or Vespers is called Pontifical Mass or Pontifical Vespers.

**Question 954:**

What is Vespers?

**Answer:**

Vespers is a portion of the divine office or daily prayer of the Church. It is sung in Churches generally on Sunday afternoon or evening, and is usually followed by Benediction of the Blessed Sacrament.

**Question 955:**

Can one satisfy for neglecting Mass on Sunday by hearing Vespers on the same day?

**Answer:**

One cannot satisfy for neglecting Mass on Sunday by hearing Vespers on the same day, because there is no law of the Church obliging us under pain of sin to attend Vespers, while there is a law obliging us under pain of mortal sin to hear Mass.

## **LESSON 25: On Extreme Unction and Holy Orders**

**Question 956:**

What is the Sacrament of Extreme Unction?

**Answer:**

Extreme Unction is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

**Question 957:**

Why is this Sacrament called Extreme Unction?

**Answer:**

Extreme means last, and Unction means an anointing or rubbing with oil, and because Catholics are anointed with oil at Baptism, Confirmation and Holy Orders, the last Sacrament in which oil is used is called Extreme Unction, or the last Unction or anointing.

**Question 958:**

Is this Sacrament called Extreme Unction if the person recovers after receiving it?

**Answer:**

This Sacrament is always called Extreme Unction, even if it must be given several times to the same person, for Extreme Unction is the proper name of the Sacrament, and it may be given as often as a person recovering from one attack of sickness is in danger of death by another. In a lingering illness it may be repeated after a month or six weeks, if the person slightly recovers and again relapses into a dangerous condition.

**Question 959:**

To whom may Extreme Unction be given?

**Answer:**

Extreme Unction may be given to all Christians dangerously ill, who have ever been capable of committing sin after baptism and who have the right dispositions for the Sacrament. Hence it is never given to children who have not reached the use of reason, nor to persons who have always been insane.



**Question 960:**

What are the right dispositions for Extreme Unction?

**Answer:**

The right dispositions for Extreme Unction are:

1. Resignation to the Will of God with regard to our recovery;
2. A state of grace or at least contrition for sins committed, and
3. A general intention or desire to receive the Sacrament.

This Sacrament is never given to heretics in danger of death, because they cannot be supposed to have the intention necessary for receiving it, nor the desire to make use of the Sacrament of Penance in putting themselves in a state of grace.

**Question 961:**

When and by whom was Extreme Unction instituted?

**Answer:**

Extreme Unction was instituted at the time of the apostles, for James the Apostle exhorts the sick to receive it. It was instituted by Our Lord Himself -- though we do not know at what particular time -- for He alone can make a visible act a means of grace, and the apostles and their successors could never have believed Extreme Unction a Sacrament and used it as such unless they had Our Lord's authority for so doing.

**Question 962:**

When should we receive Extreme Unction?

**Answer:**

We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident.

**Question 963:**

What parts of the body are anointed in Extreme Unction?

**Answer:**

The parts of the body anointed in Extreme Unction are: The eyes, the ears, the nose or nostrils, the lips, the hands and the feet, because these represent our senses of sight, hearing, smell, taste and touch, which are the means through which we have committed most of our sins.

**Question 964:**

What things should be prepared in the sick-room when the priest is coming to give the last Sacraments?

**Answer:**

When the priest is coming to give the last Sacraments, the following things should be prepared: 1. A table covered with a white cloth; a crucifix; two lighted candles in candlesticks; holy water in a small vessel, with a small piece of palm for a sprinkler; a glass of clean water; a tablespoon and a napkin or cloth, to be placed under the chin of the one receiving the Viaticum. Besides these, if Extreme Unction also is to be given, there should be some cotton and a small piece of bread or lemon to purify the priest's fingers.

**Question 965:**

What seems most proper with regard to the things necessary for the last Sacraments?

**Answer:**

It seems most proper that the things necessary for the last Sacraments should be carefully kept in every Catholic family, and should never, if possible, be used for any other purpose.

**Question 966:**

What else is to be observed about the preparation for the administration of the last Sacraments?

**Answer:**

The further preparation for the administration of the last Sacraments requires that out of respect for

the Sacraments, and in particular for the presence of Our Lord, everything about the sick-room, the sick person and even the attendants, should be made as neat and clean as possible. Especially should the face, hands and feet of the one to be anointed be thoroughly clean.

**Question 967:**

Should we wait until we are in extreme danger before we receive Extreme Unction?

**Answer:**

We should not wait until we are in extreme danger before we receive Extreme Unction, but if possible we should receive it whilst we have the use of our senses.

**Question 968:**

What should we do in case of serious illness if the sick person will not consent or is afraid to receive the Sacraments, or, at least, wishes to put off their reception?

**Answer:**

In case of serious illness, if the sick person will not consent, or is afraid to receive the Sacraments, or, at least, wishes to put off their reception, we should send for the priest at once and let him do what he thinks best in the case, and thus we will free ourselves from the responsibility of letting a Catholic die without the last Sacraments.

**Question 969:**

Which are the effects of the Sacrament of Extreme Unction?

**Answer:**

The effects of Extreme Unction are: 1. 1st. To comfort us in the pains of sickness and to strengthen us against temptations; 2. 2nd. To remit venial sins and to cleanse our soul from the remains of sin; 3. 3rd. To restore us to health, when God sees fit.

**Question 970:**

Will Extreme Unction take away mortal sin if the dying person is no longer able to confess?

**Answer:**

Extreme Unction will take away mortal sin if the dying person is no longer able to confess, provided he has the sorrow for his sins that would be necessary for the worthy reception of the Sacrament of Penance.

**Question 971:**

How do we know that this Sacrament, more than any other, was instituted to benefit the body?

**Answer:**

We know that this Sacrament more than any other was instituted to benefit the body:

1. From the words of St. James exhorting us to receive it;
2. It is given when the soul is already purified by the graces of Penance and Holy Viaticum;
3. One of its chief objects is to restore us to health if it be for our spiritual good, as most of the prayers said in giving this Sacrament indicate.

**Question 972:**

Since Extreme Unction may restore us to health, should we not be glad to receive it?

**Answer:**

Since Extreme Unction may restore us to health, we should be glad to receive it, and we should not delay its reception till we are so near death that God could restore us only by a miracle. Again, this Sacrament, like the others, gives sanctifying and sacramental grace, which we should be eager to obtain as soon as our sickness is sufficient to give us the privilege of receiving the last Sacraments.

**Question 973:**

What do you mean by the remains of sin?

**Answer:**

By the remains of sin I mean the inclination to evil and the weakness of the will which are the result of our sins, and which remain after our sins have been forgiven.

**Question 974:**

How should we receive the Sacrament of Extreme Unction?

**Answer:**

We should receive the Sacrament of Extreme Unction in the state of grace, and with lively faith and resignation to the will of God.

**Question 975:**

Who is the minister of the Sacrament of Extreme Unction?

**Answer:**

The priest is the minister of the Sacrament of Extreme Unction.

**Question 976:**

What is the final preparation we should make for the reception of the last Sacraments?

**Answer:**

The final preparation we should make for the reception of the last Sacraments consists in an earnest effort to be resigned to God's Holy Will, to excite ourselves to true sorrow for our sins, to profit by the graces given us, to keep worldly thoughts from the mind, and to dispose ourselves as best we can for the worthy reception of the Sacraments and the blessings of a good death.

**Question 977:**

At what time should persons dangerously ill attend to the final arrangement of their temporal or worldly affairs?

**Answer:**

Persons dangerously ill should attend to the final arrangement of their temporal or worldly affairs at the very beginning of their illness, that these things may not distract them at the hour of death, and that they may give the last hours of their life entirely to the care of their soul.

**Question 978:**

What is the Sacrament of Holy Orders?

**Answer:**

Holy Orders is a Sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties.

**Question 979:**

Besides bishops and priests, who are the other ministers of the Church?

**Answer:**

Besides bishops and priests, the other ministers of the Church are deacons and subdeacons, who, while preparing for the priesthood, have received some of the Holy Orders, but who have not been ordained to the full powers of the priest.

**Question 980:**

Why is this Sacrament called Holy Orders?

**Answer:**

This Sacrament is called Holy Orders because it is conferred by seven different grades or steps following one another in fixed order by which the sacred powers of the priesthood are gradually given to the one admitted to that holy state.

**Question 981:**

What are the grades by which one ascends to the priesthood?

**Answer:**

The grades by which one ascends to the priesthood are:

1. Tonsure, or the clipping of the hair by the bishop, by which the candidate for priesthood dedicates himself to the service of the altar;
  2. The four minor orders, Porter, Reader, Exorcist, and Acolyte, by which he is permitted to perform certain duties that laymen should not perform;
  3. Sub-deaconship, by which he takes upon himself the obligation of leading a life of perpetual chastity and of saying daily the divine office;
  4. Deaconship, by which he receives power to preach, baptize, and give Holy Communion.
- The next step, priesthood, gives him power to offer the Holy Sacrifice of the Mass and forgive sins. These orders are not all given at once, but at times fixed by the laws of the Church.

**Question 982:**

Are not the different orders separate Sacraments?

**Answer:**

These different orders are not separate Sacraments. Taken all together, some are a preparation for the Sacrament and the rest are but the one Sacrament of Holy Orders; as the roots, trunk and branches form but one tree.

**Question 983:**

What name is given to sub-deaconship, deaconship and priesthood?

**Answer:**

Sub-deaconship, deaconship and priesthood are called major or greater orders, because those who receive them are bound for life to the service of the altar and they cannot return to the service of the world to live as ordinary laymen.

**Question 984:**

What double power does the Church possess and confer on her pastors?

**Answer:**

The Church possesses and confers on her pastor, the power of orders and the power of jurisdiction; that is, the power to administer the Sacraments and sanctify the faithful, and the power to teach and make laws that direct the faithful to their spiritual good. A bishop has the full power of orders and the Pope alone has the full power of jurisdiction.

**Question 985:**

How do the pastors of the Church rank according to authority?

**Answer:**

The pastors of the Church rank according to authority as follows:

1. Priests, who govern parishes or congregations in the name of their bishop;
2. Bishops, who rule over a number of parishes or a diocese;
3. Archbishops, who have authority over a number of dioceses or a province;
4. Primates, who have authority over the ecclesiastical or Church provinces of a nation;
5. Patriarchs, who have authority over a whole country;
6. and last and highest, the Pope, who rules the Church throughout the world.

**Question 986:**

How do the prelates or higher officers of the Church rank in dignity?

**Answer:**

The prelates or higher officers of the Church rank in dignity as they rank in authority, except that in dignity Cardinals are next to the Pope, and Vicars Apostolic, Monsignori, and others having titles follow bishops. Papal delegates and those specially appointed by the Pope rank according to the powers he has given them.

**Question 987:**

Who are Cardinals, what are their duties and how are they divided?

**Answer:**

Cardinals are the members of the Supreme Council or Senate of the Church. Their duties are to

advise and aid the Pope in the government of the Church, and to elect a new Pope when the reigning Pope dies. They are divided into committees called sacred congregations, each having its special work to perform. All these congregations taken together are called the Sacred College of Cardinals, of which the whole number is seventy.

**Question 988:**

Who is a Monsignor?

**Answer:**

A Monsignor is a worthy priest upon whom the Pope confers this title as a mark of esteem. It gives certain privileges and the right to wear purple like a bishop.

**Question 989:**

Who is a Vicar-General?

**Answer:**

A Vicar-General is one who is appointed by the bishop to aid him in the government of his diocese. He shares the bishop's power and in the bishop's absence he acts for the bishop and with his authority.

**Question 990:**

Who is an Abbot?

**Answer:**

An Abbot is one who exercises over a religious community of men authority similar in many things to that exercised by a bishop over his diocese. He has also certain privileges usually granted to bishops.

**Question 991:**

What is the pallium?

**Answer:**

The pallium is a white woolen vestment worn by the Pope and sent by him to patriarchs, primates and archbishops. It is the symbol of the fullness of pastoral power, and reminds the wearer of the Good Shepherd, whose example he must follow.

**Question 992:**

What is necessary to receive Holy Orders worthily?

**Answer:**

To receive Holy Orders worthily it is necessary to be in the state of grace, to have the necessary knowledge and a divine call to this sacred office.

**Question 993:**

What name is given to this divine call and how can we discover this call?

**Answer:**

This divine call is named a vocation to the priestly or religious life. We can discover it in our constant inclination to such a life from the pure and holy motive of serving God better in it, together with our fitness for it, or, at least, our ability to prepare for it, also in our true piety and mastery over our sinful passions and unlawful desires.

**Question 994:**

How should we finally determine our vocation?

**Answer:**

We should finally determine our vocation:

1. By leading a holy life that we may be more worthy of it;
2. By praying to the Holy Ghost for light on the subject;
3. By seeking the advice of holy and prudent persons and above all of our confessor.

**Question 995:**

What should parents and guardians bear in mind with regard to their children's vocations?

**Answer:**

Parents and guardians should bear in mind with regard to their children's vocations:

1. That it is their duty to aid their children to discover their vocation;
2. That it is sinful for them to resist the Will of God by endeavoring to turn their children from their true vocation or to prevent them from following it by placing obstacles in their way, and, worst of all, to urge them to enter a state of life to which they have not been divinely called;
3. That in giving their advice they should be guided only by the future good and happiness of their children and not by any selfish or worldly motive which may lead to the loss of souls.

**Question 996:**

How should Christians look upon the priests of the Church?

**Answer:**

Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries.

**Question 997:**

How do we know that the priests of the Church are the messengers of God?

**Answer:**

We know that the priests of the Church are the messengers of God, because Christ said to His apostles, and through them to their successors: "As the Father hath sent Me, I also send you"; that is to say, to preach the true religion, to administer the Sacraments, to offer Sacrifice, and to do all manner of good for the salvation of souls.

**Question 998:**

When did the priests of the Church receive this threefold power to preach, to forgive sins and to consecrate bread and wine?

**Answer:**

The priests of the Church received this three-fold power to preach, to forgive sins and to consecrate bread and wine, when Christ said to them, through the apostles: "Go teach all nations"; "Whose sins you shall forgive they are forgiven," and "Do this for a commemoration of Me."

**Question 999:**

Why should we show great respect to the priests and bishops of the Church?

**Answer:**

We should show great respect to the priests and bishops of the Church:

1. Because they are the representatives of Christ upon earth, and
  2. Because they administer the Sacraments without which we cannot be saved.
- Therefore, we should be most careful in what we do, say or think concerning God's ministers. To show our respect in proportion to their dignity, we address the priest as Reverend, the bishop as Right Reverend, the archbishop as Most Reverend, and the Pope as Holy Father.

**Question 1000:**

Should we do more than merely respect the ministers of God?

**Answer:**

We should do more than merely respect the ministers of God. We should earnestly and frequently pray for them, that they may be enabled to perform the difficult and important duties of their holy state in a manner pleasing to God.

**Question 1001:**

Who can confer the Sacrament of Holy Orders?

**Answer:**

Bishops can confer the Sacrament of Holy Orders.

**Question 1002:**

How do we know that there is a true priesthood in the Church?

**Answer:**

We know that there is a true priesthood in the Church:

1. Because in the Jewish religion, which was only a figure of the Christian religion, there was a true priesthood established by God;
2. Because Christ conferred on His apostles and not on all the faithful the power to offer Sacrifice, distribute the Holy Eucharist and forgive sins.

**Question 1003:**

But is there need of a special Sacrament of Holy Orders to confer these powers?

**Answer:**

There is need of a special Sacrament of Holy Orders to confer these powers:

1. Because the priesthood which is to continue the work of the apostles must be visible in the Church, and it must therefore be conferred by some visible ceremony or outward sign;
2. Because this outward sign called Holy Orders gives not only power but grace and was instituted by Christ, Holy Orders must be a Sacrament.

**Question 1004:**

Can bishops, priests and other ministers of the Church always exercise the power they have received in Holy Orders?

**Answer:**

Bishops, priests and other ministers of the Church cannot exercise the power they have received in Holy Orders unless authorized and sent to do so by their lawful superiors. The power can never be taken from them, but the right to use it may be withdrawn for causes laid down in the laws of the Church, or for reasons that seem good to those in authority over them. Any use of sacred power without authority is sinful, and all who take part in such ceremonies are guilty of sin.

**LESSON 26: On Matrimony****Question 1005:**

What is the Sacrament of Matrimony?

**Answer:**

The Sacrament of Matrimony is the Sacrament which unites a Christian man and woman in lawful marriage.

**Question 1006:**

When are persons lawfully married?

**Answer:**

Persons are lawfully married when they comply with all the laws of God and of the Church relating to marriage. To marry unlawfully is a mortal sin, and it deprives the souls of the grace of the Sacrament.

**Question 1007:**

When was marriage first instituted?

**Answer:**

Marriage was first instituted in the Garden of Eden, when God created Adam and Eve and made them husband and wife, but it was not then a Sacrament, for their union did not confer any special grace.

**Question 1008:**

When was the contract of marriage raised to the dignity of a Sacrament?

**Answer:**

The exact time at which the contract of marriages was raised to the dignity of a Sacrament is not known, but the fact that it was thus raised is certain from passages in the New Testament and from the constant teaching of the Church ever since the time of the apostles. Our Lord did not merely add grace to the contract, but He made the very contract a Sacrament, so that Christians cannot make this contract without receiving the Sacrament.

**Question 1009:**

What is the outward sign in the Sacrament of Matrimony, and in what does the whole essence of the marriage contract consist?

**Answer:**

The outward sign in the Sacrament of matrimony is the mutual consent of the persons, expressed by words or signs in accordance with the laws of the Church. The whole essence of the marriage contract consists in the surrender by the persons of their bodies to each other and in declaring by word or sign that they make this surrender and take each other for husband and wife now and for life.

**Question 1010:**

What are the chief ends of the Sacrament of Matrimony?

**Answer:**

The chief ends of the Sacrament of matrimony are:

- To enable the husband and wife to aid each other in securing the salvation of their souls;
- To propagate or keep up the existence of the human race by bringing children into the world to serve God;
- To prevent sins against the holy virtue of purity by faithfully obeying the laws of the marriage state.

**Question 1011:**

Can a Christian man and woman be united in lawful marriage in any other way than by the Sacrament of Matrimony?

**Answer:**

A Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a sacrament.

**Question 1012:**

Were, then, all marriages before the coming of Christ unlawful and invalid?

**Answer:**

All marriages before the coming of Christ were not unlawful and invalid. They were both lawful and valid when the persons contracting them followed the dictates of their conscience and the laws of God as they knew them; but such marriages were only contracts. Through their evil inclinations many forgot or neglected the true character of marriage till Our Lord restored it to its former unity and purity.

**Question 1013:**

What do we mean by impediments to marriage?

**Answer:**

By impediments to marriage we mean certain restrictions, imposed by the law of God or of the Church, that render the marriage invalid or unlawful when they are violated in entering into it. These restrictions regard age, health, relationship, intention, religion and other matters affecting the good of the Sacrament.

**Question 1014:**

Can the Church dispense from or remove these impediments to marriage?

**Answer:**

The Church can dispense from or remove the impediments to marriage that arise from its own laws; but it cannot dispense from impediments that arise from the laws of God and nature. Every



lawmaker can change or excuse from the laws made by himself or his equals, but he cannot, of his own authority, change or excuse from laws made by a higher power.

**Question 1015:**

What is required that the Church may grant, when it is able, dispensations from the impediments to marriage or from other laws?

**Answer:**

That the Church may grant dispensations from the impediments to marriage or from other laws, there must be a good and urgent reason for granting such dispensations. The Church does not grant dispensations without cause and merely to satisfy the wishes of those who ask for them.

**Question 1016:**

Why does the Church sometimes require the persons to whom dispensations are granted to pay a tax or fee for the privilege?

**Answer:**

The Church sometimes requires the persons to whom dispensations are granted to pay a tax or fee for the privilege:

- That persons on account of this tax be restrained from asking for dispensations and may comply with the general laws;
- That the Church may not have to bear the expense of supporting an office for granting privileges to a few.

**Question 1017:**

What should persons who are about to get married do?

**Answer:**

Persons who are about to get married should give their pastor timely notice of their intention, make known to him privately whatever they suspect might be an impediment to the marriage, and make sure of all arrangements before inviting their friends.

**Question 1018:**

What timely notice of marriage should be given to the priest, and why?

**Answer:**

At least three weeks notice of marriage should be given to the priest, because, according to the laws of the Church, the names of the persons about to get married must be announced and their intended marriage published at the principal Mass in their parish for three successive Sundays.

**Question 1019:**

Why are the banns of matrimony published in the Church?

**Answer:**

The banns of matrimony are published in the Church that any person who might know of any impediment to the marriage may have an opportunity to declare it privately to the priest before the marriage takes place and thus prevent an invalid or unlawful marriage. Persons who know of such impediments and fail to declare them in due time are guilty of sin

**Question 1020:**

What things in particular should persons arranging for their marriage make known to the priest?

**Answer:**

Persons arranging for their marriage should make known to the priest whether both are Christians and Catholics; whether either has been solemnly engaged to another person; whether they have ever made any vow to God with regard to chastity or the like; whether they are related and in what degree; whether either was ever married to any member of the other's family and whether either was ever godparent in baptism for the other.

**Question 1021:**

What else must they make known?

**Answer:**

They must also make known whether either was married before and what proof can be given of the death of the former husband or wife; whether they really intend to get married, and do so of their own will; whether they are of lawful age; whether they are sound in body or suffering from any deformity that might prevent their marriage, and lastly, whether they live in the parish in which they ask to be married, and if so, how long they have lived in it.

**Question 1022:**

What is particularly necessary that persons may do their duty in the marriage state?

**Answer:**

That persons may do their duty in the marriage state, it is particularly necessary that they should be well instructed, before entering it, in the truths and duties of their religion for how will they teach their children these things if they are ignorant of them themselves?

**Question 1023:**

Can the bond of Christian marriage be dissolved by any human power?

**Answer:**

The bond of Christian marriage cannot be dissolved by any human power.

**Question 1024:**

Does not a divorce granted by courts of justice break the bond of marriage?

**Answer:**

Divorce granted by courts of justice or by any human power does not break the bond of marriage, and one who makes use of such a divorce to marry again while the former husband or wife lives commits a sacrilege and lives in the sin of adultery. A civil divorce may give a sufficient reason for the persons to live apart and it may determine their rights with regard to support, the control of the children and other temporal things, but it has no effect whatever upon the bond and spiritual nature of the Sacrament.

**Question 1025:**

Does not the Church sometimes allow husband and wife to separate and live apart?

**Answer:**

The Church sometimes, for very good reasons, does allow husband and wife to separate and live apart; but that is not dissolving the bond of marriage, or divorce as it is called, for though separated they are still husband and wife, and neither can marry again till the other dies.

**Question 1026:**

Has not the Church sometimes allowed Catholics once married to separate and marry again?

**Answer:**

The Church has never allowed Catholics once really married to separate and marry again, but it has sometimes declared persons apparently married free to marry again, because their first marriage was null; that is, no marriage on account of some impediment not discovered till after the ceremony.

**Question 1027:**

What evils follow divorce so commonly claimed by those outside the true Church and granted by civil authority?

**Answer:**

The evils that follow divorce so commonly claimed by those outside the true Church and granted by civil authority are very many; but chiefly:

- A disregard for the sacred character of the Sacrament and for the spiritual welfare of the children;
- The loss of the true idea of home and family followed by bad morals and sinful living.

**Question 1028:**

Which are the effects of the Sacrament of Matrimony?

**Answer:**

The effects of the Sacrament of Matrimony are: 1. 1st. To sanctify the love of husband and wife; 2. 2nd. To give them grace to bear with each other's weaknesses; 3. 3rd. To enable them to bring up their children in the fear and love of God.

**Question 1029:**

What do we mean by bearing with each other's weaknesses?

**Answer:**

By bearing with each other's weaknesses we mean that the husband and wife must be patient with each other's faults, bad habits or dispositions, pardon them easily, and aid each other in overcoming them.

**Question 1030:**

How are parents specially fitted to bring up their children in the fear and love of God?

**Answer:**

Parents are specially fitted to bring up their children in the fear and love of God:

- By the special grace they receive to advise and direct their children and to warn them against evil;
- By the experience they have acquired in passing through life from childhood to the position of parents. Children should, therefore, conscientiously seek and accept the direction of good parents.

**Question 1031:**

To receive the Sacrament of Matrimony worthily is it necessary to be in the state of grace?

**Answer:**

To receive the Sacrament of Matrimony worthily it is necessary to be in the state of grace, and it is necessary also to comply with the laws of the Church.

**Question 1032:**

With what laws of the Church are we bound to comply in receiving the Sacrament of Matrimony?

**Answer:**

In receiving the Sacrament of matrimony we are bound to comply with whatever laws of the Church concern Matrimony; such as laws forbidding solemn marriage in Lent and Advent; or marriage with relatives or with persons of a different religion, and in general all laws that refer to any impediment to marriage.

**Question 1033:**

In how many ways may persons be related?

**Answer:**

Persons may be related in four ways. When they are related by blood their relationship is called consanguinity; when they are related by marriage it is called affinity; when they are related by being god-parents in Baptism or Confirmation, it is called spiritual affinity; when they are related by adoption, it is called legal affinity.

**Question 1034:**

Who has the right to make laws concerning the Sacrament of marriage?

**Answer:**

The Church alone has the right to make laws concerning the Sacrament of marriage, though the state also has the right to make laws concerning the civil effects of the marriage contract.

**Question 1035:**

What do we mean by laws concerning the civil effects of the marriage contract?

**Answer:**

By laws concerning the civil effects of the marriage contract we mean laws with regard to the

property or debts of the husband and wife, the inheritance of their children, or whatever pertains to their temporal affairs. All persons are bound to obey the laws of their country when these laws are not opposed to the laws of God.

**Question 1036:**

Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

**Answer:**

The Church does forbid the marriage of Catholics with persons who have a different religion or no religion at all.

**Question 1037:**

Why does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

**Answer:**

The Church forbids the marriage of Catholics with persons who have a different religion, or no religion at all, because such marriages generally lead to indifference, loss of faith, and to the neglect of the religious education of the children.

**Question 1038:**

What are the marriages of Catholics with persons of a different religion called, and when does the Church permit them by dispensation?

**Answer:**

The marriages of Catholics with persons of a different religion are called mixed marriages. The Church permits them by dispensation only under certain conditions and for urgent reasons; chiefly to prevent a greater evil.

**Question 1039:**

What are the conditions upon which the Church will permit a Catholic to marry one who is not a Catholic?

**Answer:**

The conditions upon which the Church will permit a Catholic to marry one who is not a Catholic are:

- That the Catholic be allowed the free exercise of his or her religion ;
- That the Catholic shall try by teaching and good example to lead the one who is not a Catholic to embrace the true faith;
- That all the children born of the marriage shall be brought up in the Catholic religion. The marriage ceremony must not be repeated before a heretical minister. Without these promises, the Church will not consent to a mixed marriage, and if the Church does not consent the marriage is unlawful.

**Question 1040:**

What penalty does the Church impose on Catholics who marry before a Protestant minister?

**Answer:**

Catholics who marry before a Protestant minister incur excommunication; that is, a censure of the Church or spiritual penalty which prevents them from receiving the Sacrament of Penance till the priest who hears their confession gets special faculties or permission from the bishop; because by such a marriage they make profession of a false religion in acknowledging as a priest one who has neither sacred power nor authority.

**Question 1041:**

How does the Church show its displeasure at mixed marriages?

**Answer:**

The Church shows its displeasure at mixed marriages by the coldness with which it sanctions them, prohibiting all religious ceremony at them by forbidding the priest to use any sacred vestments, holy water or blessing of the ring at such marriages; by prohibiting them also from taking place in the

Church or even in the sacristy. On the other hand, the Church shows its joy and approval at a true Catholic marriage by the Nuptial Mass and solemn ceremonies.

**Question 1042:**

Why should Catholics avoid mixed marriages?

**Answer:**

Catholics should avoid mixed marriages:

- Because they are displeasing to the Church and cannot bring with them the full measure of God's grace and blessing;
- Because the children should have the good example of both parents in the practice of their religion;
- Because such marriages give rise to frequent disputes on religious questions between husband and wife and between their relatives;
- Because the one not a Catholic, disregarding the sacred character of the Sacrament, may claim a divorce and marry again, leaving the Catholic married and abandoned.

**Question 1043:**

Does the Church seek to make converts by its laws concerning mixed marriages?

**Answer:**

The Church does not seek to make converts by its laws concerning mixed marriages, but seeks only to keep its children from losing their faith and becoming perverts by constant company with persons not Catholics. The Church does not wish persons to become Catholics merely for the sake of marrying Catholics. Such conversions are, as a rule, not sincere, do no good, but rather make such converts hypocrites and guilty of greater sins, especially sins of sacrilege.

**Question 1044:**

Why do many marriages prove unhappy?

**Answer:**

Many marriages prove unhappy because they are entered into hastily and without worthy motives.

**Question 1045:**

When are marriages entered into hastily?

**Answer:**

Marriages are entered into hastily when persons do not sufficiently consider and investigate the character, habits and dispositions of the one they intend to marry. It is wise to look for lasting qualities and solid virtues in a life-long companion and not to be carried away with characteristics that please only for a time.

**Question 1046:**

When are motives for marriage worthy?

**Answer:**

Motives for marriage are worthy when persons enter it for the sake of doing God's will and fulfilling the end for which He instituted the Sacrament. Whatever is opposed to the true object of the Sacrament and the sanctification of the husband and wife must be an unworthy motive.

**Question 1047:**

How should Christians prepare for a holy and happy marriage?

**Answer:**

Christians should prepare for a holy and happy marriage by receiving the Sacraments of Penance and Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastors.

**Question 1048:**

How may parents be guilty of great injustice to their children in case of marriage?

**Answer:**

Parents may be guilty of great injustice to their children in case of marriage by seeking the gratification of their own aims and desires, rather than the good of their children, and thus for selfish and unreasonable motives forcing their children to marry persons they dislike or preventing them from marrying the persons chosen by the dictates of their conscience, or compelling them to marry when they have no vocation for such a life or no true knowledge of its obligations.

**Question 1049:**

May persons receive the Sacrament of Matrimony more than once?

**Answer:**

Persons may receive the sacrament of Matrimony more than once, provided they are certain of the death of the former husband or wife and comply with the laws of the Church.

**Question 1050:**

Where and at what time of the day should Catholics be married?

**Answer:**

Catholics should be married before the altar in the Church. They should be married in the morning, and with a Nuptial Mass if possible.

**Question 1051:**

What must never be forgotten by those who attend a marriage ceremony in the Church?

**Answer:**

They who attend a marriage ceremony in the Church must never forget the presence of the Blessed Sacrament, and that all laughing, talking, or irreverence is forbidden then as at other times. Women must never enter into the presence of the Blessed Sacrament with uncovered heads, and their dress must be in keeping with the strict modesty that Our Lord's presence demands, no matter what worldly vanity or social manners may require.

**LESSON 27: On the Sacramentals****Question 1052:**

What is a sacramental?

**Answer:**

A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.

**Question 1053:**

How do the Sacramentals excite good thoughts and increase devotion?

**Answer:**

The Sacramentals excite good thoughts by recalling to our minds some special reason for doing good and avoiding evil; especially by reminding us of some holy person, event or thing through which blessings have come to us. They increase devotion by fixing our minds on particular virtues and by helping us to understand and desire them.

**Question 1054:**

Do the Sacramentals of themselves remit venial sins?

**Answer:**

The Sacramentals of themselves do not remit venial sins, but they move us to truer devotion, to greater love for God and greater sorrow for our sins, and this devotion, love and sorrow bring us grace, and the grace remits venial sins.

**Question 1055:**

Why does the Church use Sacramentals?

**Answer:**

The Church uses Sacramentals to teach the faithful of every class the truths of religion, which they may learn as well by their sight as by their hearing; for God wishes us to learn His laws by every possible means, by every power of soul and body.

**Question 1056:**

Show by an example how Sacramentals aid the ignorant in learning the truths of faith.

**Answer:**

Sacramentals aid the ignorant in learning the truths of faith as children learn from pictures before they are able to read. Thus one who cannot read the account of Our Lord's passion may learn it from the Stations of the Cross, and one who kneels before a crucifix and looks on the bleeding head, pierced hands and wounded side, is better able to understand Christ's sufferings than one without a crucifix before him.

**Question 1057:**

What are the Stations or Way of the Cross?

**Answer:**

The Stations or Way of the Cross is a devotion instituted by the Church to aid us in meditating on Christ's passion and death. Fourteen crosses or stations, each with a picture of some scene in the passion, are arranged at distances apart. By passing from one station to another and praying before each while we meditate upon the scene it represents, we make the Way of the Cross in memory of Christ's painful journey during His passion, and we gain the indulgence granted for this pious exercise.

**Question 1058:**

Are prayers and ceremonies of the Church also Sacramentals?

**Answer:**

Prayers and ceremonies of the Church are also Sacramentals because they excite good thoughts and increase devotion. Whatever the Church dedicates to a pious use or devotes to the worship of God may be called a Sacramental.

**Question 1059:**

On what ground does the Church make use of ceremonies?

**Answer:**

The Church makes use of ceremonies:

- After the example of the Old Law, in which God described and commanded ceremonies;
- After the example of Our Lord, who rubbed clay on the eyes of the blind to whom He wished to restore sight, though He might have performed the miracle without any external act;
- On the authority of the Church itself, to whom Christ gave power to do whatever was necessary for the instruction of all men;
- To add solemnity to religious acts.

**Question 1060:**

How may persons sin in using Sacramentals?

**Answer:**

Persons may sin in using Sacramentals by using them in a way or for a purpose prohibited by the Church; also by believing that the use of Sacramentals will save us in spite of our sinful lives. We must remember that Sacramentals can aid us only through the blessing the Church gives them and through the good dispositions they excite in us. They have, therefore, no power in themselves, and to put too much confidence in their use leads to superstition.

**Question 1061:**

What is the difference between the Sacraments and the sacramentals?

**Answer:**

The difference between the Sacraments and the sacramentals is: 1. 1st. The Sacraments were instituted by Jesus Christ and the sacramentals were instituted by the Church; 2. 2nd. The Sacraments give grace of themselves when we place no obstacle in the way; 3. 3rd. The sacramentals excite in us pious dispositions, by means of which we may obtain grace.

**Question 1062:**

May the Church increase or diminish the number of Sacraments and Sacramentals?

**Answer:**

The Church can never increase nor diminish the number of Sacraments, for as Christ Himself instituted them, He alone has power to change their number; but the Church may increase or diminish the number of the Sacramentals as the devotion of its people or the circumstances of the time and place require, for since the Church instituted them they must depend entirely upon its laws.

**Question 1063:**

Which is the chief sacramental used in the Church?

**Answer:**

The chief sacramental used in the Church is the sign of the cross.

**Question 1064:**

How do we make the sign of the cross?

**Answer:**

We make the sign of the cross by putting the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen."

**Question 1065:**

What is a common fault with many in blessing themselves?

**Answer:**

A common fault with many in blessing themselves is to make a hurried motion with the hand which is in no way a sign of the cross. They perform this act of devotion without thought or intention, forgetting that the Church grants an indulgence to all who bless themselves properly while they have sorrow for their sins.

**Question 1066:**

Why do we make the sign of the cross?

**Answer:**

We make the sign of the cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.

**Question 1067:**

How is the sign of the cross a profession of faith in the chief mysteries of our religion?

**Answer:**

The sign of the cross is a profession of faith in the chief mysteries of our religion because it expresses the mysteries of the Unity and Trinity of God and of the Incarnation and death of our Lord.

**Question 1068:**

How does the sign of the cross express the mystery of the Unity and Trinity of God?

**Answer:**

The words, "In the name," express the Unity of God; the words that follow, "of the Father, and of the Son, and of the Holy Ghost," express the mystery of the Trinity.

**Question 1069:**

How does the sign of the cross express the mystery of the Incarnation and death of our Lord?

**Answer:**



The sign of the cross expresses the mystery of the Incarnation by reminding us that the Son of God, having become man, suffered death on the cross.

**Question 1070:**

What other sacramental is in very frequent use?

**Answer:**

Another sacramental in very frequent use is holy water.

**Question 1071:**

What is holy water?

**Answer:**

Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of darkness.

**Question 1072:**

How does the water blessed on Holy Saturday, or Easter Water, as it is called, differ from the holy water blessed at other times?

**Answer:**

The water blessed on Holy Saturday, or Easter Water, as it is called, differs from the holy water blessed at other times in this, that the Easter water is blessed with greater solemnity, the paschal candle, which represents Our Lord risen from the dead, having been dipped into it with a special prayer.

**Question 1073:**

Is water ever blessed in honor of certain saints?

**Answer:**

Water is sometimes blessed in honor of certain saints and for special purposes. The form of prayer to be used in such blessings is found in the Roman Ritual -- the book containing prayers and ceremonies for the administration of the Sacraments and of blessings authorized by the Church.

**Question 1074:**

Are there other sacramentals besides the sign of the cross and holy water?

**Answer:**

Beside the sign of the cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars.

**Question 1075:**

When are candles blessed in the Church and why are they used?

**Answer:**

Candles are blessed in the Church on the feast of the Purification of the Blessed Virgin -- February 2nd. They are used chiefly to illuminate and ornament our altars, as a mark of reverence for the presence of Our Lord and of joy at His coming.

**Question 1076:**

What praiseworthy custom is now in use in many places?

**Answer:**

A praiseworthy custom now in use in many places is the offering by the faithful on the feast of the Purification of candles for the use of the altar during the year. It is pleasing to think we have candles burning in our name on the altar of God, and if the Jewish people yearly made offerings to their temple, faithful Christians should not neglect their altars and churches where God Himself dwells.

**Question 1077:**

When are ashes blessed in the Church and why are they used?

**Answer:**

Ashes are blessed in the Church on Ash Wednesday. They are used to keep us in mind of our humble origin, and of how the body of Adam, our forefather, was formed out of the slime or clay of the earth; also to remind us of death, when our bodies will return to dust, and of the necessity of doing penance for our sins. These ashes are obtained by burning the blessed palms of the previous year.

**Question 1078:**

When are palms blessed and of what do they remind us?

**Answer:**

Palms are blessed on Palm Sunday. They remind us of Our Lord's triumphal entry into Jerusalem, when the people, wishing to honor Him and make Him king, strewed palm branches and even their own garments in His path, singing: Hosanna to the Son of David.

**Question 1079:**

What is the difference between a cross and a crucifix?

**Answer:**

A cross has no figure on it and a crucifix has a figure of Our Lord. The word crucifix means fixed or nailed to the cross.

**Question 1080:**

What is the Rosary?

**Answer:**

The Rosary is a form of prayer in which we say a certain number of Our Fathers and Hail Marys, meditating or thinking for a short time before each decade; that is, before each Our Father and ten Hail Marys, on some particular event in the life of Our Lord. These events are called mysteries of the Rosary. The string of beads on which these prayers are said is also called a Rosary. The ordinary beads are of five decades, or one-third of the whole Rosary.

**Question 1081:**

Who taught the use of the Rosary in its present form?

**Answer:**

St. Dominic taught the use of the Rosary in its present form. By it he instructed his hearers in the chief truths of our holy religion and converted many to the true faith.

**Question 1082:**

How do we say the Rosary, or beads?

**Answer:**

To say the Rosary or beads we bless ourselves with the cross, then say the Apostles' Creed and the Our Father on the first large bead, then the Hail Mary on each of the three small beads, and then Glory be to the Father, etc. Then we mention or think of the first mystery we wish to honor, and say an Our Father on the large bead and a Hail Mary on each small bead of the ten that follow. At the end of every decade, or ten Hail Marys, we say "Glory be to the Father;" etc. Then we mention the next mystery and do as before, and so on to the end.

**Question 1083:**

How many mysteries of the Rosary are there?

**Answer:**

There are fifteen mysteries of the Rosary arranged in the order in which these events occurred in the life of Our Lord, and divided into five joyful, five sorrowful, and five glorious mysteries.

**Question 1084:**

Say the five joyful mysteries of the Rosary.

**Answer:**

The five joyful mysteries of the Rosary are:

- The Annunciation -- the Angel Gabriel telling the Blessed Virgin that she is to be the Mother of God;
- The Visitation -- the Blessed Virgin goes to visit her cousin, St. Elizabeth, the mother of St. John the Baptist;
- The Nativity, or birth, of Our Lord;
- The Presentation of the Child Jesus in the temple -- His parents offered Him to God;
- The finding of the Child Jesus in the temple -- His parents had lost Him in Jerusalem for three days.

**Question 1085:**

Say the five sorrowful mysteries of the Rosary.

**Answer:**

The five sorrowful mysteries of the Rosary are:

- The Agony in the Garden -- Our Lord was in dreadful anguish and bathed in a bloody sweat;
- The Scourging at the Pillar -- Christ was stripped of His garments and lashed in a cruel manner;
- The Crowning with Thorns -- He was mocked as a king by heartless men;
- The Carriage of the Cross -- from the place He was condemned to Calvary, the place of Crucifixion;
- The Crucifixion -- He was nailed to the cross amid the jeers and blasphemies of His enemies.

**Question 1086:**

Say the five glorious mysteries of the Rosary.

**Answer:**

The five glorious mysteries of the Rosary are:

- The Resurrection of Our Lord;
- The Ascension of Our Lord;
- The Coming of the Holy Ghost upon the Apostles;
- The Assumption of the Blessed Virgin -- after death she was taken body and soul into heaven;
- The Coronation of the Blessed Virgin -- on entering heaven she was made queen of all the Angels and Saints and placed in dignity next to her Divine Son, Our Blessed Lord.

**Question 1087:**

On what days, according to the pious custom of the faithful, are the different mysteries of the Rosary usually said?

**Answer:**

According to the pious custom of the faithful, the different mysteries of the Rosary are usually said on the following days, namely: the joyful on Mondays and Thursdays, the sorrowful on Tuesdays and Fridays, and the glorious on Sundays, Wednesdays and Saturdays.

**Question 1088:**

What do the letters I. N. R. I. over the crucifix mean?

**Answer:**

The letters I. N. R. I. over the crucifix are the first letters of four Latin words that mean Jesus of Nazareth, King of the Jews. Our Lord did say He was king of the Jews, but He also said that He was not their temporal or earthly king, but their spiritual and heavenly king.

**Question 1089:**

To what may we attribute the desire of the Jews to put Christ to death?

**Answer:**

We may attribute the desire of the Jews to put Christ to death to the jealousy, hatred and ill-will of

their priests and the Pharisees, whose faults He rebuked and whose hypocrisy He exposed. By their slanders and lies they induced the people to follow them in demanding Our Lord's crucifixion.

**Question 1090:**

With whom did the Blessed Virgin live after the death of Our Lord?

**Answer:**

After the death of Our Lord the Blessed Virgin lived for about eleven years with the Apostle St. John the Evangelist, called also the Beloved Disciple. He wrote one of the four Gospels, three Epistles, and the Apocalypse, or Book of Revelations -- the last book of the Bible. He lived to the age of a hundred years or more and died last of all the apostles.

**Question 1091:**

What do we mean by the Assumption of the Blessed Virgin, and why do we believe in it?

**Answer:**

By the Assumption of the Blessed Virgin we mean that her body was taken up into heaven after her death. We believe in it:

1. Because the Church cannot teach error, and yet from an early age the Church has celebrated the Feast of the Assumption;
2. Because no one ever claimed to have a relic of our Blessed Mother's body, and surely the apostles, who knew and loved her, would have secured some relic had her body remained upon earth.

**Question 1092:**

What do the letters I. H. S. on an altar or sacred things mean?

**Answer:**

The letters I. H. S. on an altar or sacred things means the name Jesus; for it is in that way the Holy Name is written in the Greek language when some of the letters are left out.

**Question 1093:**

What is the scapular, and why is it worn?

**Answer:**

The scapular is a long, broad piece of woolen cloth forming a part of the religious dress of monks, priests and sisters of some religious orders. It is worn over the shoulders and extends from the shoulders to the feet. The small scapular made in imitation of it, and consisting of two small pieces of cloth fastened together by strings, is worn by the faithful as a promise or proof of their willingness to practice some particular devotion, indicated by the kind of scapular they wear.

**Question 1094:**

How many kinds of scapulars are there in use among the faithful?

**Answer:**

Among the faithful there are many kinds of scapulars in use, such as the brown scapular or scapular of Mount Carmel worn in honor of Our Lord's passion; the white, in honor of the Holy Trinity; the blue, in honor of the Immaculate Conception; and the black, in honor of the seven dolors of the Blessed Virgin. When these are joined together and worn as one they are called the five scapulars. The brown scapular is best known and entitles its wearer to the greatest privileges and indulgences.

**Question 1095:**

What are the seven dolors of the Blessed Virgin?

**Answer:**

The seven dolors of the Blessed Virgin are the chief sorrowful events in the life of Our Blessed Lady. They are:

1. The circumcision of our Lord -- when she saw his blood shed for the first time;
2. Her flight into Egypt -- to save the life of the Infant Jesus, when Herod sought to kill Him;
3. The three days she lost her Son in Jerusalem;

4. When she saw him carrying the cross;
5. When she saw him die;
6. When His dead body was taken down from the cross;
7. When it was laid in the sepulchre or tomb.

**Question 1096:**

What are the seven dolor beads, and how do we say them?

**Answer:**

Seven dolor beads are beads constructed with seven medals, each bearing a representation of one of the seven dolors, and seven beads between each medal and the next. At each medal we meditate on the proper dolor and then say a Hail Mary on each of the bead following it.

**Question 1097:**

What is an Agnus Dei?

**Answer:**

An Agnus Dei is a small piece of beeswax stamped with the image of a lamb and cross. It is solemnly blessed by the Pope with special prayers for those who carry it about their person in honor of Our Blessed Redeemer, whom we call the Lamb of God, Who taketh away the sins of the world. The wax is usually covered with silk or some fine material.

## **LESSON 28: On the Sacramentals**

**Question 1052:**

What is a sacramental?

**Answer:**

A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.

**Question 1053:**

How do the Sacramentals excite good thoughts and increase devotion?

**Answer:**

The Sacramentals excite good thoughts by recalling to our minds some special reason for doing good and avoiding evil; especially by reminding us of some holy person, event or thing through which blessings have come to us. They increase devotion by fixing our minds on particular virtues and by helping us to understand and desire them.

**Question 1054:**

Do the Sacramentals of themselves remit venial sins?

**Answer:**

The Sacramentals of themselves do not remit venial sins, but they move us to truer devotion, to greater love for God and greater sorrow for our sins, and this devotion, love and sorrow bring us grace, and the grace remits venial sins.

**Question 1055:**

Why does the Church use Sacramentals?

**Answer:**

The Church uses Sacramentals to teach the faithful of every class the truths of religion, which they may learn as well by their sight as by their hearing; for God wishes us to learn His laws by every possible means, by every power of soul and body.

**Question 1056:**

Show by an example how Sacramentals aid the ignorant in learning the truths of faith.

**Answer:**

Sacramentals aid the ignorant in learning the truths of faith as children learn from pictures before

they are able to read. Thus one who cannot read the account of Our Lord's passion may learn it from the Stations of the Cross, and one who kneels before a crucifix and looks on the bleeding head, pierced hands and wounded side, is better able to understand Christ's sufferings than one without a crucifix before him.

**Question 1057:**

What are the Stations or Way of the Cross?

**Answer:**

The Stations or Way of the Cross is a devotion instituted by the Church to aid us in meditating on Christ's passion and death. Fourteen crosses or stations, each with a picture of some scene in the passion, are arranged at distances apart. By passing from one station to another and praying before each while we meditate upon the scene it represents, we make the Way of the Cross in memory of Christ's painful journey during His passion, and we gain the indulgence granted for this pious exercise.

**Question 1058:**

Are prayers and ceremonies of the Church also Sacramentals?

**Answer:**

Prayers and ceremonies of the Church are also Sacramentals because they excite good thoughts and increase devotion. Whatever the Church dedicates to a pious use or devotes to the worship of God may be called a Sacramental.

**Question 1059:**

On what ground does the Church make use of ceremonies?

**Answer:**

The Church makes use of ceremonies:

1. After the example of the Old Law, in which God described and commanded ceremonies;
2. After the example of Our Lord, who rubbed clay on the eyes of the blind to whom He wished to restore sight, though He might have performed the miracle without any external act;
3. On the authority of the Church itself, to whom Christ gave power to do whatever was necessary for the instruction of all men;
4. To add solemnity to religious acts.

**Question 1060:**

How may persons sin in using Sacramentals?

**Answer:**

Persons may sin in using Sacramentals by using them in a way or for a purpose prohibited by the Church; also by believing that the use of Sacramentals will save us in spite of our sinful lives. We must remember that Sacramentals can aid us only through the blessing the Church gives them and through the good dispositions they excite in us. They have, therefore, no power in themselves, and to put too much confidence in their use leads to superstition.

**Question 1061:**

What is the difference between the Sacraments and the sacramentals?

**Answer:**

The difference between the Sacraments and the sacramentals is: 1. 1st. The Sacraments were instituted by Jesus Christ and the sacramentals were instituted by the Church; 2. 2nd. The Sacraments give grace of themselves when we place no obstacle in the way; 3. 3rd. The sacramentals excite in us pious dispositions, by means of which we may obtain grace.

**Question 1062:**

May the Church increase or diminish the number of Sacraments and Sacramentals?

**Answer:**

The Church can never increase nor diminish the number of Sacraments, for as Christ Himself

instituted them, He alone has power to change their number; but the Church may increase or diminish the number of the Sacramentals as the devotion of its people or the circumstances of the time and place require, for since the Church instituted them they must depend entirely upon its laws.

**Question 1063:**

Which is the chief sacramental used in the Church?

**Answer:**

The chief sacramental used in the Church is the sign of the cross.

**Question 1064:**

How do we make the sign of the cross?

**Answer:**

We make the sign of the cross by putting the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen."

**Question 1065:**

What is a common fault with many in blessing themselves?

**Answer:**

A common fault with many in blessing themselves is to make a hurried motion with the hand which is in no way a sign of the cross. They perform this act of devotion without thought or intention, forgetting that the Church grants an indulgence to all who bless themselves properly while they have sorrow for their sins.

**Question 1066:**

Why do we make the sign of the cross?

**Answer:**

We make the sign of the cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.

**Question 1067:**

How is the sign of the cross a profession of faith in the chief mysteries of our religion?

**Answer:**

The sign of the cross is a profession of faith in the chief mysteries of our religion because it expresses the mysteries of the Unity and Trinity of God and of the Incarnation and death of our Lord.

**Question 1068:**

How does the sign of the cross express the mystery of the Unity and Trinity of God?

**Answer:**

The words, "In the name," express the Unity of God; the words that follow, "of the Father, and of the Son, and of the Holy Ghost," express the mystery of the Trinity.

**Question 1069:**

How does the sign of the cross express the mystery of the Incarnation and death of our Lord?

**Answer:**

The sign of the cross expresses the mystery of the Incarnation by reminding us that the Son of God, having become man, suffered death on the cross.

**Question 1070:**

What other sacramental is in very frequent use?

**Answer:**

Another sacramental in very frequent use is holy water.

**Question 1071:**

What is holy water?

**Answer:**

Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of darkness.

**Question 1072:**

How does the water blessed on Holy Saturday, or Easter Water, as it is called, differ from the holy water blessed at other times?

**Answer:**

The water blessed on Holy Saturday, or Easter Water, as it is called, differs from the holy water blessed at other times in this, that the Easter water is blessed with greater solemnity, the paschal candle, which represents Our Lord risen from the dead, having been dipped into it with a special prayer.

**Question 1073:**

Is water ever blessed in honor of certain saints?

**Answer:**

Water is sometimes blessed in honor of certain saints and for special purposes. The form of prayer to be used in such blessings is found in the Roman Ritual -- the book containing prayers and ceremonies for the administration of the Sacraments and of blessings authorized by the Church.

**Question 1074:**

Are there other sacramentals besides the sign of the cross and holy water?

**Answer:**

Beside the sign of the cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars.

**Question 1075:**

When are candles blessed in the Church and why are they used?

**Answer:**

Candles are blessed in the Church on the feast of the Purification of the Blessed Virgin -- February 2nd. They are used chiefly to illuminate and ornament our altars, as a mark of reverence for the presence of Our Lord and of joy at His coming.

**Question 1076:**

What praiseworthy custom is now in use in many places?

**Answer:**

A praiseworthy custom now in use in many places is the offering by the faithful on the feast of the Purification of candles for the use of the altar during the year. It is pleasing to think we have candles burning in our name on the altar of God, and if the Jewish people yearly made offerings to their temple, faithful Christians should not neglect their altars and churches where God Himself dwells.

**Question 1077:**

When are ashes blessed in the Church and why are they used?

**Answer:**

Ashes are blessed in the Church on Ash Wednesday. They are used to keep us in mind of our humble origin, and of how the body of Adam, our forefather, was formed out of the slime or clay of the earth; also to remind us of death, when our bodies will return to dust, and of the necessity of doing penance for our sins. These ashes are obtained by burning the blessed palms of the previous year.



**Question 1078:**

When are palms blessed and of what do they remind us?

**Answer:**

Palms are blessed on Palm Sunday. They remind us of Our Lord's triumphal entry into Jerusalem, when the people, wishing to honor Him and make Him king, strewed palm branches and even their own garments in His path, singing: Hosanna to the Son of David.

**Question 1079:**

What is the difference between a cross and a crucifix?

**Answer:**

A cross has no figure on it and a crucifix has a figure of Our Lord. The word crucifix means fixed or nailed to the cross.

**Question 1080:**

What is the Rosary?

**Answer:**

The Rosary is a form of prayer in which we say a certain number of Our Fathers and Hail Marys, meditating or thinking for a short time before each decade; that is, before each Our Father and ten Hail Marys, on some particular event in the life of Our Lord. These events are called mysteries of the Rosary. The string of beads on which these prayers are said is also called a Rosary. The ordinary beads are of five decades, or one-third of the whole Rosary.

**Question 1081:**

Who taught the use of the Rosary in its present form?

**Answer:**

St. Dominic taught the use of the Rosary in its present form. By it he instructed his hearers in the chief truths of our holy religion and converted many to the true faith.

**Question 1082:**

How do we say the Rosary, or beads?

**Answer:**

To say the Rosary or beads we bless ourselves with the cross, then say the Apostles' Creed and the Our Father on the first large bead, then the Hail Mary on each of the three small beads, and then Glory be to the Father, etc. Then we mention or think of the first mystery we wish to honor, and say an Our Father on the large bead and a Hail Mary on each small bead of the ten that follow. At the end of every decade, or ten Hail Marys, we say "Glory be to the Father;" etc. Then we mention the next mystery and do as before, and so on to the end.

**Question 1083:**

How many mysteries of the Rosary are there?

**Answer:**

There are fifteen mysteries of the Rosary arranged in the order in which these events occurred in the life of Our Lord, and divided into five joyful, five sorrowful, and five glorious mysteries.

**Question 1084:**

Say the five joyful mysteries of the Rosary.

**Answer:**

The five joyful mysteries of the Rosary are:

1. The Annunciation -- the Angel Gabriel telling the Blessed Virgin that she is to be the Mother of God;
2. The Visitation -- the Blessed Virgin goes to visit her cousin, St. Elizabeth, the mother of St. John the Baptist;
3. The Nativity, or birth, of Our Lord;
4. The Presentation of the Child Jesus in the temple -- His parents offered Him to God;

5. The finding of the Child Jesus in the temple -- His parents had lost Him in Jerusalem for three days.

**Question 1085:**

Say the five sorrowful mysteries of the Rosary.

**Answer:**

The five sorrowful mysteries of the Rosary are:

1. The Agony in the Garden -- Our Lord was in dreadful anguish and bathed in a bloody sweat;
2. The Scourging at the Pillar -- Christ was stripped of His garments and lashed in a cruel manner;
3. The Crowning with Thorns -- He was mocked as a king by heartless men;
4. The Carriage of the Cross -- from the place He was condemned to Calvary, the place of Crucifixion;
5. The Crucifixion -- He was nailed to the cross amid the jeers and blasphemies of His enemies.

**Question 1086:**

Say the five glorious mysteries of the Rosary.

**Answer:**

The five glorious mysteries of the Rosary are:

1. The Resurrection of Our Lord;
2. The Ascension of Our Lord;
3. The Coming of the Holy Ghost upon the Apostles;
4. The Assumption of the Blessed Virgin -- after death she was taken body and soul into heaven;
5. The Coronation of the Blessed Virgin -- on entering heaven she was made queen of all the Angels and Saints and placed in dignity next to her Divine Son, Our Blessed Lord.

**Question 1087:**

On what days, according to the pious custom of the faithful, are the different mysteries of the Rosary usually said?

**Answer:**

According to the pious custom of the faithful, the different mysteries of the Rosary are usually said on the following days, namely: the joyful on Mondays and Thursdays, the sorrowful on Tuesdays and Fridays, and the glorious on Sundays, Wednesdays and Saturdays.

**Question 1088:**

What do the letters I. N. R. I. over the crucifix mean?

**Answer:**

The letters I. N. R. I. over the crucifix are the first letters of four Latin words that mean Jesus of Nazareth, King of the Jews. Our Lord did say He was king of the Jews, but He also said that He was not their temporal or earthly king, but their spiritual and heavenly king.

**Question 1089:**

To what may we attribute the desire of the Jews to put Christ to death?

**Answer:**

We may attribute the desire of the Jews to put Christ to death to the jealousy, hatred and ill-will of their priests and the Pharisees, whose faults He rebuked and whose hypocrisy He exposed. By their slanders and lies they induced the people to follow them in demanding Our Lord's crucifixion.

**Question 1090:**

With whom did the Blessed Virgin live after the death of Our Lord?

**Answer:**

After the death of Our Lord the Blessed Virgin lived for about eleven years with the Apostle St. John the Evangelist, called also the Beloved Disciple. He wrote one of the four Gospels, three Epistles, and the Apocalypse, or Book of Revelations -- the last book of the Bible. He lived to the age of a hundred years or more and died last of all the apostles.

**Question 1091:**

What do we mean by the Assumption of the Blessed Virgin, and why do we believe in it?

**Answer:**

By the Assumption of the Blessed Virgin we mean that her body was taken up into heaven after her death. We believe in it:

1. Because the Church cannot teach error, and yet from an early age the Church has celebrated the Feast of the Assumption;
2. Because no one ever claimed to have a relic of our Blessed Mother's body, and surely the apostles, who knew and loved her, would have secured some relic had her body remained upon earth.

**Question 1092:**

What do the letters I. H. S. on an altar or sacred things mean?

**Answer:**

The letters I. H. S. on an altar or sacred things means the name Jesus; for it is in that way the Holy Name is written in the Greek language when some of the letters are left out.

**Question 1093:**

What is the scapular, and why is it worn?

**Answer:**

The scapular is a long, broad piece of woolen cloth forming a part of the religious dress of monks, priests and sisters of some religious orders. It is worn over the shoulders and extends from the shoulders to the feet. The small scapular made in imitation of it, and consisting of two small pieces of cloth fastened together by strings, is worn by the faithful as a promise or proof of their willingness to practice some particular devotion, indicated by the kind of scapular they wear.

**Question 1094:**

How many kinds of scapulars are there in use among the faithful?

**Answer:**

Among the faithful there are many kinds of scapulars in use, such as the brown scapular or scapular of Mount Carmel worn in honor of Our Lord's passion; the white, in honor of the Holy Trinity; the blue, in honor of the Immaculate Conception; and the black, in honor of the seven dolors of the Blessed Virgin. When these are joined together and worn as one they are called the five scapulars. The brown scapular is best known and entitles its wearer to the greatest privileges and indulgences.

**Question 1095:**

What are the seven dolors of the Blessed Virgin?

**Answer:**

The seven dolors of the Blessed Virgin are the chief sorrowful events in the life of Our Blessed Lady. They are:

1. The circumcision of our Lord -- when she saw his blood shed for the first time;
2. Her flight into Egypt -- to save the life of the Infant Jesus, when Herod sought to kill Him;
3. The three days she lost her Son in Jerusalem;
4. When she saw him carrying the cross;
5. When she saw him die;
6. When His dead body was taken down from the cross;
7. When it was laid in the sepulchre or tomb.

**Question 1096:**

What are the seven dolor beads, and how do we say them?

**Answer:**

Seven dolor beads are beads constructed with seven medals, each bearing a representation of one of the seven dolors, and seven beads between each medal and the next. At each medal we meditate on the proper dolor and the say a Hail Mary on each of the bead following it.

**Question 1097:**

What is an Agnus Dei?

**Answer:**

An Agnus Dei is a small piece of beeswax stamped with the image of a lamb and cross. It is solemnly blessed by the Pope with special prayers for those who carry it about their person in honor of Our Blessed Redeemer, whom we call the Lamb of God, Who taketh away the sins of the world. The wax is usually covered with silk or some fine material.

**LESSON 29: On the Commandments of God****Question 1125:**

Is it enough to belong to God's Church in order to be saved?

**Answer:**

It is not enough to belong to the Church in order to be saved, but we must also keep the Commandments of God and of the Church.

**Question 1126:**

Are not the commandments of the Church also commandments of God?

**Answer:**

The commandments of the Church are also commandments of God, for they are made by His authority and under the guidance of the Holy Ghost; nevertheless, the Church can change or abolish its own commandments, while it cannot change or abolish the commandments given directly by God Himself.

**Question 1127:**

Which are the Commandments that contain the whole law of God?

**Answer:**

The Commandments which contain the whole law of God are these two: 1. 1st. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength, and with thy whole mind; 2. 2nd. Thou shalt love thy neighbor as thyself.

**Question 1128:**

Why do these two Commandments of the love of God and of our neighbor contain the whole law of God?

**Answer:**

These two Commandments of the love of God and of our neighbor contain the whole law of God because all the other Commandments are given either to help us to keep these two, or to direct us how to shun what is opposed to them.

**Question 1129:**

Explain further how the two commandments of the love of God and of our neighbor contain the teaching of the whole ten commandments.

**Answer:**

The two commandments of the love of God and of our neighbor contain the teaching of the whole ten commandments because the first three of the ten commandments refer to God and oblige us to worship Him alone, respect His name and serve Him as He wills, and these things we will do if we love Him; secondly, the last seven of the ten commandments refer to our neighbor and forbid us to injure him in body, soul, goods or reputation, and if we love him we will do him no injury in any of these, but, on the contrary, aid him as far as we can.

**Question 1130:**

Which are the Commandments of God?

**Answer:**

The Commandments of God are these ten: 1. 1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt

not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them. 2.2. Thou shalt not take the name of the Lord thy God in vain. 3.3. Remember thou keep holy the Sabbath day. 4.4. Honor thy father and thy mother. 5.5. Thou shalt not kill. 6.6. Thou shalt not commit adultery. 7.7. Thou shalt not steal. 8.8. Thou shalt not bear false witness against thy neighbor. 9.9. Thou shalt not covet thy neighbor's wife. 10.10. Thou shalt not covet thy neighbor's goods.

**Question 1131:**

What does the first commandment mean by a "graven thing" or "the likeness of anything" in heaven, in the earth or in the waters?

**Answer:**

The first commandment means by a "graven thing" or "the likeness of anything" in heaven, in the earth or in the waters, the statue, picture or image of any creature in heaven or of any animal on land or in water intended for an idol and to be worshipped as a god.

**Question 1132:**

Who gave the Ten Commandments?

**Answer:**

God Himself gave the Ten Commandments to Moses on Mount Sinai, and Christ our Lord confirmed them.

**Question 1133:**

How and when were the Commandments give to Moses?

**Answer:**

The Commandments, written on two tables of stone, were given to Moses in the midst of fire and smoke, thunder and lightning, from which God spoke to him on the mountain, about fifty days after the Israelites were delivered from the bondage of Egypt and while they were on their journey through the desert to the Promised Land.

**Question 1134:**

What do we mean when we say Christ confirmed the Commandments?

**Answer:**

When we say Christ confirmed the Commandments we mean that He strongly approved them, and gave us by His teaching a fuller and clearer knowledge of their meaning and importance.

**Question 1135:**

Was anyone obliged to keep the Commandments before they were given to Moses?

**Answer:**

All persons, from the beginning of the world, were obliged to keep the Commandments, for it was always sinful to blaspheme God, murder, steal or violate any of the Commandments, though they were not written till the time of Moses.

**Question 1136:**

How many kinds of laws had the Jews before the coming of Our Lord?

**Answer:**

Before the coming of Our Lord the Jews had three kinds of laws:

1. Civil laws, regulating the affairs of their nation;
2. Ceremonial laws, governing their worship in the temple;
3. Moral laws, guiding their religious belief and actions.

**Question 1137:**

To which of these laws did the Ten Commandments belong?

**Answer:**

The Ten Commandments belong to the moral law, because they are a compendium or short account of what we must do in order to save our souls; just as the Apostles' Creed is a compendium of what we must believe.

**Question 1138:**

When did the civil and ceremonial laws of the Jews cease to exist?

**Answer:**

The civil laws of the Jews ceased to exist when the

**Question 1139:**

Why were not also the moral laws of the Jews abolished when the Christian religion was established?

**Answer:**

The moral laws of the Jews could not be abolished by the establishment of the Christian religion because they regard truth and virtue and have been revealed by God, and whatever God has revealed as true must be always true, and whatever He has condemned as bad in itself must be always bad.

### **LESSON 30: On the First Commandment**

**Question 1140:**

What is the first Commandment?

**Answer:**

The first Commandment is: I am the Lord thy God: thou shalt not have strange gods before me.

**Question 1141:**

What does the commandment mean by "strange gods"?

**Answer:**

By strange gods the commandment means idols or false gods, which the Israelites frequently worshipped when, through their sins, they had abandoned the true God.

**Question 1142:**

How may we, in a sense, worship strange gods?

**Answer:**

We, in a sense, may worship strange gods by giving up the salvation of our souls for wealth, honors, society, worldly pleasures, etc., so that we would offend God, renounce our faith or give up the practice of our religion for their sake.

**Question 1143:**

How does the first Commandment help us to keep the great Commandment of the love of God?

**Answer:**

The first Commandment helps us to keep the great Commandment of the love of God because it commands us to adore God alone.

**Question 1144:**

How do we adore God?

**Answer:**

We adore God by faith, hope, and charity, by prayer and sacrifice.

**Question 1145:**

By what prayers do we adore God?

**Answer:**

We adore God by all our prayers, but in particular by the public prayers of the Church, and, above all, by the Holy Sacrifice of the Mass.

**Question 1146:**

How may the first Commandment be broken?

**Answer:**

The first Commandment may be broken by giving to a creature the honor which belongs to God alone; by false worship; and by attributing to a creature a perfection which belongs to God alone.

**Question 1147:**

What is the honor which belongs to God alone?

**Answer:**

The honor which belongs to God alone is a divine honor, in which we offer Him sacrifice, incense or prayer, solely for His own sake and for His own glory. To give such honor to any creature, however holy, would be idolatry.

**Question 1148:**

How do we offer God false worship?

**Answer:**

We offer God false worship by rejecting the religion He has instituted and following one pleasing to ourselves, with a form of worship He has never authorized, approved or sanctioned.

**Question 1149:**

Why must we serve God in the form of religion He has instituted and in no other?

**Answer:**

We must serve God in the form of religion He has instituted and in no other, because heaven is not a right, but a promised reward, a free gift of God, which we must merit in the manner He directs and pleases.

**Question 1150:**

When do we attribute to a creature a perfection which belongs to God alone?

**Answer:**

We attribute to a creature a perfection which belongs to God alone when we believe it possesses knowledge or power independently of God, so that it may, without His aid, make known the future or perform miracles.

**Question 1151:**

Do those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment?

**Answer:**

Those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment, because they attribute to creatures perfections which belong to God alone.

**Question 1152:**

What are spells and charms?

**Answer:**

Spells and charms are certain words, by the saying of which superstitious persons believe they can avert evil, bring good fortune or produce some supernatural or wonderful effect. They may be also objects or articles worn about the body for the same purpose.

**Question 1153:**

Are not Agnus Deis, medals, scapulars, etc., which we wear about our bodies also charms?

**Answer:**

Agnus Deis, medals, scapulars, etc., which we wear about our bodies, are not charms, for we do not expect any help from these things themselves, but, through the blessing they have received from the Church, we expect help from God, the Blessed Mother, or the Saint in whose honor we wear them. On the contrary, they who wear charms expect help from the charms themselves, or from some evil spirit.

**Question 1154:**

What must we carefully guard against in all our devotions and religious practices?

**Answer:**

In all our devotions and religious practices we must carefully guard against expecting God to perform miracles when natural causes may bring about what we hope for. God will sometimes miraculously help us, but, as a rule, only when all natural means have failed.

**Question 1155:**

What are dreams and why is it forbidden to believe in them?

**Answer:**

Dreams are the thoughts we have in sleep, when our will is unable to guide them. It is forbidden to believe in them, because they are often ridiculous, unreasonable, or wicked, and are not governed by either reason or faith.

**Question 1156:**

Are bad dreams sinful in themselves?

**Answer:**

Bad dreams are not sinful in themselves, because we cannot prevent them, but we may make them sinful:

1. By taking pleasure in them when we awake, and
2. By bad reading or immodest looks, thoughts, word or actions before going to sleep; for by any of these things we may make ourselves responsible for the bad dreams.

**Question 1157:**

Did not God frequently in the Old Law make use of dreams as a means of making known His will?

**Answer:**

God did frequently in the Old Law make use of dreams as a means of making known His Will; but on such occasions He always gave proof that what He made known was not a mere dream, but rather a revelation or inspiration. He no longer makes use of such means, for He now makes known His will through the inspiration of His Church.

**Question 1158:**

What are mediums and spiritists?

**Answer:**

Mediums and spiritists are persons who pretend to converse with the dead or with spirits of the other world. They pretend also to give this power to others, that they may know what is going on in heaven, purgatory or hell.

**Question 1159:**

What other practice is very dangerous to faith and morals?

**Answer:**

Another practice very dangerous to faith and morals is the use of mesmerism or hypnotism, because it is liable to sinful abuses, for it deprives a person for a time of the control of his reason and will and places his body and mind entirely in the power of another.

**Question 1160:**

What are fortune tellers?

**Answer:**



Fortune tellers are imposters who, learning the past, or guessing at it, pretend to know also the future and to be able to reveal it to anyone who pays for the knowledge. They pretend also to know whatever concerns things lost or stolen, and the secret thoughts, actions or intentions of others.

**Question 1161:**

How do we, by believing in spells, charms, mediums, spiritists and fortune tellers, attribute to creatures the perfections of God?

**Answer:**

By believing in spells, charms, mediums, spiritists and fortune tellers we attribute to creatures the perfections of God because we expect these creatures to perform miracles, reveal the hidden judgments of God, and make known His designs for the future with regard to His creatures, things that only God Himself may do.

**Question 1162:**

Is it sinful to consult mediums, spiritists, fortune tellers and the like when we do not believe in them, but through mere curiosity to hear what they may say?

**Answer:**

It is sinful to consult mediums, spiritists, fortune tellers and the like even when we do not believe in them, but through mere curiosity, to hear what they may say:

1. Because it is wrong to expose ourselves to the danger of sinning even though we do not sin;
2. Because we may give scandal to others who are not certain that we go through mere curiosity;
3. Because by our pretended belief we encourage these impostors to continue their wicked practices.

**Question 1163:**

Are sins against faith, hope, and charity also sins against the first Commandment?

**Answer:**

Sins against faith, hope and charity are also sins against the first Commandment.

**Question 1164:**

How does a person sin against faith?

**Answer:**

A person sins against faith: 1. 1st. By not trying to know what God has taught; 2. 2nd. By refusing to believe all that God has taught; 3. 3rd. By neglecting to profess his belief in what God has taught.

**Question 1165:**

How do we fail to try to know what God has taught?

**Answer:**

We fail to try to know what God has taught by neglecting to learn the Christian doctrine.

**Question 1166:**

What means have we of learning the Christian doctrine?

**Answer:**

We have many means of learning the Christian doctrine: In youth we have Catechism and special instructions suited to our age; later we have sermons, missions, retreats, religious sodalities and societies through which we may learn. At all times, we have books of instruction, and, above all, the priests of the Church, ever ready to teach us. God will not excuse our ignorance if we neglect to learn our religion when He has given us the means.

**Question 1167:**

Should we learn the Christian doctrine merely for our own sake?

**Answer:**

We should learn the Christian doctrine not merely for our own sake, but for the sake also of others who may sincerely wish to learn from us the truths of our holy faith.

**Question 1168:**

How should such instruction be given to those who ask it of us?

**Answer:**

Such instruction should be given to those who ask it of us in a kind and Christian spirit, without dispute or bitterness. We should never attempt to explain the truths of our religion unless we are certain of what we say. When we are unable to answer what is asked we should send those who inquire to the priest or to others better instructed than ourselves.

**Question 1169:**

Who are they who do not believe all that God has taught?

**Answer:**

They who do not believe all that God has taught are the heretics and infidels.

**Question 1170:**

Name the different classes of unbelievers and tell what they are.

**Answer:**

The different classes of unbelievers are:

1. Atheists, who deny there is a God;
2. Deists, who admit there is a God, but deny that He revealed a religion;
3. Agnostics, who will neither admit nor deny the existence of God;
4. Infidels, who have never been baptized, and who, through want of faith, refuse to be baptized;
5. Heretics, who have been baptized Christians, but do not believe all the articles of faith;
6. Schismatics, who have been baptized and believe all the articles of faith, but do not submit to the authority of the Pope;
7. Apostates, who have rejected the true religion, in which they formerly believed, to join a false religion;
8. Rationalists and Materialists, who believe only in material things.

**Question 1171:**

Will the denial of only one article of faith make a person a heretic?

**Answer:**

The denial of only one article of faith will make a person a heretic and guilty of mortal sin, because the Holy Scripture says: "Whosoever shall keep the whole law but offend in one point is become guilty of all."

**Question 1172:**

What is an article of faith?

**Answer:**

An article of faith is a revealed truth so important and so certain that no one can deny or doubt it without rejecting the testimony of God. The Church very clearly points out what truths are articles of faith that we may distinguish them from pious beliefs and traditions, so that no one can be guilty of the sin of heresy without knowing it.

**Question 1173:**

Who are they who neglect to profess their belief in what God has taught?

**Answer:**

They who neglect to profess their belief in what God has taught are all those who fail to acknowledge the true Church in which they really believe.

**Question 1174:**

How do persons who are members of the Church neglect to profess their belief?

**Answer:**

Persons who are members of the Church neglect to profess their belief by living contrary to the

teachings of the Church: that is, by neglecting Mass or the Sacraments, doing injury to their neighbor, and disgracing their religion by sinful and scandalous lives.

**Question 1175:**

What chiefly prevents persons who believe in the Church from becoming members of it?

**Answer:**

A want of Christian courage chiefly prevents persons who believe in the Church from becoming members of it. They fear too much the opinion or displeasure of others, the loss of position or wealth, and, in general, the trials they may have to suffer for the sake of the true faith.

**Question 1176:**

What does Our Lord say of those who neglect the true religion for the sake of relatives or friends, or from fear of suffering?

**Answer:**

Our Lord says of those who neglect the true religion for the sake of relatives or friends, or from fear of suffering: "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me"; also: "And whosoever does not carry his cross and come after Me cannot be My disciple."

**Question 1177:**

What excuse do some give for neglecting to seek and embrace the true religion?

**Answer:**

Some give as an excuse for neglecting to seek and embrace the true religion that we should live in the religion in which we were born, and that one religion is as good as another if we believe we are serving God.

**Question 1178:**

How do we show that such an excuse is false and absurd?

**Answer:**

We show that such an excuse is false and absurd because:

1. It is false and absurd to say that we should remain in error after we have discovered it;
2. Because if one religion is as good as another, Our Lord would not have abolished the Jewish religion, nor the apostles have preached against heresy.

**Question 1179:**

Can they who fail to profess their faith in the true Church in which they believe expect to be saved while in that state?

**Answer:**

They who fail to profess their faith in the true Church in which they believe cannot expect to be saved while in that state, for Christ has said: "Whosoever shall deny me before men, I will also deny him before my Father who is in heaven."

**Question 1180:**

Are we obliged to make open profession of our faith?

**Answer:**

We are obliged to make open profession of our faith as often as God's honor, our neighbor's spiritual good or our own requires it. "Whosoever," says Christ, "shall confess me before men, I will also confess him before my Father who is in heaven."

**Question 1181:**

When does God's honor, our neighbor's spiritual good, or our own good require us to make an open profession of our faith ?

**Answer:**

God's honor, our neighbor's spiritual good, or our own good requires us to make an open profession

of our faith as often as we cannot conceal our religion without violating some law of God or of His Church, or without giving scandal to others or exposing ourselves to the danger of sinning. Pious practices not commanded may often be omitted without any denial of faith.

**Question 1182:**

Which are the sins against hope?

**Answer:**

The sins against hope are presumption and despair.

**Question 1183:**

What is presumption?

**Answer:**

Presumption is a rash expectation of salvation without making proper use of the necessary means to obtain it.

**Question 1184:**

How may we be guilty of presumption?

**Answer:**

We may be guilty of presumption:

1. By putting off confession when in a state of mortal sin;
2. By delaying the amendment of our lives and repentance for past sins;
3. By being indifferent about the number of times we yield to any temptation after we have once yielded and broken our resolution to resist it;
4. By thinking we can avoid sin without avoiding its near occasion;
5. By relying too much on ourselves and neglecting to follow the advice of our confessor in regard to the sins we confess.

**Question 1185:**

What is despair?

**Answer:**

Despair is the loss of hope in God's mercy.

**Question 1186:**

How may we be guilty of despair?

**Answer:**

We may be guilty of despair by believing that we cannot resist certain temptations, overcome certain sins or amend our lives so as to be pleasing to God.

**Question 1187:**

Are all sins of presumption and despair equally great?

**Answer:**

All sins of presumption and despair are not equally great. They may be very slight or very great in proportion to the degree in which we deny the justice or mercy of God.

**Question 1188:**

How do we sin against the love of God?

**Answer:**

We sin against the love of God by all sin, but particularly by mortal sin.

## **LESSON 31: The First Commandment -- On the Honor and Invocation of the Saints**

**Question 1189:**

Does the first Commandment forbid the honoring of the saints?

**Answer:**

The first Commandment does not forbid the honoring of the saints, but rather approves of it; because by honoring the saints, who are the chosen friends of God, we honor God Himself.

**Question 1190:**

What does "invocation" mean?

**Answer:**

Invocation means calling upon another for help or protection, particularly when we are in need or danger. It is used specially with regard to calling upon God or the saints, and hence it means prayer.

**Question 1191:**

How do we show that by honoring the Saints we honor God Himself?

**Answer:**

We honor the Saints because they honor God. Therefore, it is for His sake that we honor them, and hence by honoring them we honor Him.

**Question 1192:**

Give another reason why we honor God by honoring the Saints.

**Answer:**

Another reason why we honor God by honoring the Saints is this: As we honor our country by honoring its heroes, so do we honor our religion by honoring its Saints. By honoring our religion we honor God, who taught it. Therefore, by honoring the Saints we honor God, for love of whom they became religious heroes in their faith.

**Question 1193:**

Does the first Commandment forbid us to pray to the saints?

**Answer:**

The first Commandment does not forbid us to pray to the saints.

**Question 1194:**

Why does the first commandment not forbid us to pray to the Saints?

**Answer:**

The first commandment does not forbid us to pray to the Saints, because if we are allowed to ask the prayers of our fellow-creatures upon earth we should be allowed also to ask the prayers of our fellow-creatures in heaven. Moreover, the Saints must have an interest in our welfare, because whatever tends to make us good, tends also to the glory of God.

**Question 1195:**

What do we mean by praying to the saints?

**Answer:**

By praying to the saints we mean the asking of their help and prayers.

**Question 1196:**

Do we not slight God Himself by addressing our prayers to saints?

**Answer:**

We do not slight God Himself by addressing our prayers to saints, but, on the contrary, show a greater respect for His majesty and sanctity, acknowledging, by our prayers to the saints, that we are unworthy to address Him for ourselves, and that we, therefore, ask His holy friends to obtain for us what we ourselves are not worthy to ask.

**Question 1197:**

How do we know that the saints hear us?

**Answer:**

We know that the saints hear us, because they are with God, who makes our prayers known to them.

**Question 1198:**

Why do we believe that the saints will help us?

**Answer:**

We believe that the saints will help us because both they and we are members of the same Church, and they love us as their brethren.

**Question 1199:**

How are the saints and we members of the same Church?

**Answer:**

The saints and we are members of the same Church, because the Church in heaven and the Church on earth are one and the same Church, and all its members are in communion with one another.

**Question 1200:**

What is the communion of the members of the Church called?

**Answer:**

The Communion of the members of the Church is called the Communion of Saints.

**Question 1201:**

What does the communion of saints mean?

**Answer:**

The communion of saints means the union which exists between the members of the Church on earth with one another, and with the blessed in Heaven, and with the suffering souls in Purgatory.

**Question 1202:**

What benefits are derived from the communion of saints?

**Answer:**

The following benefits are derived from the communion of saints: the faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the saints in Heaven, while both the saints in Heaven and the faithful on earth help the souls in Purgatory.

**Question 1203:**

How can we best honor the Saints, and where shall we learn their virtues?

**Answer:**

We can best honor the saints by imitating their virtues, and we shall learn their virtues from the written accounts of their lives. Among the Saints we shall find models for every age, condition or state of life.

**Question 1204:**

Does the first Commandment forbid us to honor relics?

**Answer:**

The first Commandment does not forbid us to honor relics, because relics are the bodies of the saints or objects directly connected with them or with our Lord.

**Question 1205:**

How many kinds or classes of relics are there?

**Answer:**

There are three kinds or classes of relics:

1. The body or part of the body of a saint;
2. Articles, such as clothing or books, used by the saint;
3. Articles that have touched a relic of the body or other relic.

**Question 1206:**

What is there special about a relic of the true cross on which Our Lord Died, and also about the instruments of His Passion?

**Answer:**

The relics of the true Cross and relics of the thorns, nails, etc., used in the Passion are entitled to a very special veneration, and they have certain privileges with regard to their use and the manner of keeping them that other relics have not. A relic of the true Cross is never kept or carried with other relics.

**Question 1207:**

What veneration does the Church permit us to give to relics?

**Answer:**

The Church permits us to give relics a veneration similar to that we give images. We do not venerate the relics for their own sake, but for the sake of the persons they represent. The souls of canonized saints are certainly in heaven, and we are certain that their bodies also will be there. Therefore, we may honor their bodies because they are to be glorified in heaven and were sanctified upon earth.

**Question 1208:**

What care does the Church take in the examination and distribution of relics?

**Answer:**

The Church takes the greatest care in the examination and distribution of relics.

1. The canonization or beatification of the person whose relic we receive must be certain.
2. The relics are sent in sealed packets, that must be opened only by the bishop of the diocese to which the relics are sent, and each relic or packet must be accompanied by a document or written paper proving its genuineness.
3. The relics cannot be exposed for public veneration until the bishop examines them and pronounces them authentic; that is, that they are what they are claimed to be.

**Question 1209:**

What should we be certain of before using any relic or giving it to another?

**Answer:**

Before using any relic or giving it to another we should be certain that all the requirements of the Church concerning it have been fulfilled, and that the relic really is, as far as it is possible for any one to know, what we believe it to be.

**Question 1210:**

Has God Himself honored relics?

**Answer:**

God Himself has frequently honored relics by permitting miracles to be wrought through them. There is an example given in the Bible, in the IV Book of Kings, where it is related that a dead man was restored to life when his body touched the bones, that is, the relics of the holy prophet Eliseus.

**Question 1211:**

Does the first Commandment forbid the making of images?

**Answer:**

The first Commandment does forbid the making of images if they are made to be adored as gods, but it does not forbid the making of them to put us in mind of Jesus Christ, His Blessed Mother, and the saints.

**Question 1212:**

How do we show that it is only the worship and not the making of images that is forbidden by the first commandment?

**Answer:**

We show that it is only the worship and not the making of images that is forbidden by the first commandment:

1. Because no one thinks it sinful to carve statues or make photographs or paintings of relatives or friends;
2. Because God Himself commanded the making of images for the temple after He had given the first commandment, and God never contradicts Himself.

**Question 1213:**

Is it right to show respect to the pictures and images of Christ and His saints?

**Answer:**

It is right to show respect to the pictures and images of Christ and His saints, because they are the representations and memorials of them.

**Question 1214:**

Have we in this country any civil custom similar to that of honoring the pictures and images of saints?

**Answer:**

We have, in this country, a civil custom similar to that of honoring pictures and images of saints, for, on Decoration or Memorial Day, patriotic citizens place flowers, flags, or emblems about the statues of our deceased civil heroes, to honor the persons these statues represent; for just as we can dishonor a man by abusing his image, so we can honor him by treating it with respect and reverence.

**Question 1215:**

Is it allowed to pray to the crucifix or to the images and relics of the saints?

**Answer:**

It is not allowed to pray to the crucifix or images and relics of the saints, for they have no life, nor power to help us, nor sense to hear us.

**Question 1216:**

Why do we pray before the crucifix and the images and relics of the saints?

**Answer:**

We pray before the crucifix and the images and relics of the saints because they enliven our devotion by exciting pious affections and desires, and by reminding us of Christ and of the saints, that we may imitate their virtues.

## **LESSON 32: From the Second to the Fourth Commandment**

**Question 1217:**

What is the second Commandment?

**Answer:**

The second Commandment is: Thou shalt not take the name of the Lord thy God in vain.

**Question 1218:**

What do you mean by taking God's name in vain?

**Answer:**

By taking God's name in vain I mean taking it without reverence, as in cursing or using in a light and careless manner, as in exclamation.

**Question 1219:**

What are we commanded by the second Commandment?

**Answer:**

We are commanded by the second Commandment to speak with reverence of God and of the saints, and of all holy things, and to keep our lawful oaths and vows.



**Question 1220:**

Is it sinful to use the words of Holy Scripture in a bad or worldly sense?

**Answer:**

It is sinful to use the words of Holy Scripture in a bad or worldly sense, to joke in them or ridicule their sacred meaning, or in general to give them any meaning but the one we believe God has intended them to convey.

**Question 1221:**

What is an oath?

**Answer:**

An oath is the calling upon God to witness the truth of what we say.

**Question 1222:**

How is an oath usually taken?

**Answer:**

An oath is usually taken by laying the hand on the Bible or by lifting the hand towards heaven as a sign that we call God to witness that what we are saying is under oath and to the best of our knowledge really true.

**Question 1223:**

What is perjury?

**Answer:**

Perjury is the sin one commits who knowingly takes a false oath; that is, swears to the truth of what he knows to be false. Perjury is a crime against the law of our country and a mortal sin before God.

**Question 1224:**

Who have the right to make us take an oath?

**Answer:**

All persons to whom the law of our country has given such authority have the right to make us take an oath. They are chiefly judges, magistrates and public officials, whose duty it is to enforce the laws. In religious matters bishops and others to whom authority is given have also the right to make us take an oath.

**Question 1225:**

When may we take an oath?

**Answer:**

We may take an oath when it is ordered by lawful authority or required for God's honor or for our own or our neighbor's good.

**Question 1226:**

When may an oath be required for God's honor or for our own or our neighbor's good?

**Answer:**

An oath may be required for God's honor or for our own or our neighbor's good when we are called upon to defend our religion against false charges; or to protect our own or our neighbor's property or good name; or when we are required to give testimony that will enable the lawful authorities to discover the guilt or innocence of a person accused.

**Question 1227:**

Is it ever allowed to promise under oath, in secret societies or elsewhere, to obey another in whatever good or evil he commands?

**Answer:**

It is never allowed to promise under oath, in secret societies or elsewhere, to obey another in whatever good or evil he commands, for by such an oath we would declare ourselves ready and willing to commit sin, if ordered to do so, while God commands us to avoid even the danger of

sinning. Hence the Church forbids us to join any society in which such oaths are taken by its members.

**Question 1228:**

What societies in general are we forbidden to join?

**Answer:**

In general we are forbidden to join:

1. All societies condemned by the Church;
2. All societies of which the object is unlawful and the means used sinful;
3. Societies in which the rights and freedom of our conscience are violated by rash or dangerous oaths;
4. Societies in which any false religious ceremony or form of worship is used.

**Question 1229:**

Are trades unions and benefit societies forbidden?

**Answer:**

Trades unions and benefit societies are not in themselves forbidden because they have lawful ends, which they can secure by lawful means. The Church encourages every society that lawfully aids its members spiritually or temporally, and censures or disowns every society that uses sinful or unlawful means to secure even a good end; for the Church can never permit anyone to do evil that good may come of it.

**Question 1230:**

Is it lawful to vow or promise strict obedience to a religious superior?

**Answer:**

It is lawful to vow or promise strict obedience to a religious superior, because such superior can exact obedience only in things that have the sanction of God or of His Church.

**Question 1231:**

What is necessary to make an oath lawful?

**Answer:**

To make an oath lawful it is necessary that what we swear to be true, and that there be a sufficient cause for taking an oath.

**Question 1232:**

What is a vow?

**Answer:**

A vow is a deliberate promise made to God to do something that is pleasing to Him.

**Question 1233:**

Which are the vows most frequently made?

**Answer:**

The vows most frequently made are the three vows of poverty, chastity and obedience, taken by persons living in religious communities or consecrated to God. Persons living in the world are sometimes permitted to make such vows privately, but this should never be done without the advice and consent of their confessor.

**Question 1234:**

What do the vows of poverty, chastity and obedience require?

**Answer:**

The vows of poverty, chastity and obedience require that those who make them shall not possess or keep any property or goods for themselves alone; that they shall not marry or be guilty of any immodest acts, and that they shall strictly obey their lawful superiors.

**Question 1235:**

Has it always been a custom with pious Christians to make vows and promises to God?

**Answer:**

It has always been a custom with pious Christians to make vows and promises to God; to beg His help for some special end, or to thank Him for some benefit received. They have promised pilgrimages, good works or alms and they have vowed to erect churches, convents, hospitals or schools.

**Question 1236:**

What is a pilgrimage?

**Answer:**

A pilgrimage is a journey to a holy place made in a religious manner and for a religious purpose.

**Question 1237:**

Is it a sin not to fulfill our vows?

**Answer:**

Not to fulfill our vows is a sin, mortal or venial, according to the nature of the vow and the intention we had in making it.

**Question 1238:**

Are we bound to keep an unlawful oath or vow?

**Answer:**

We are not bound, but, on the contrary, positively forbidden to keep an unlawful oath or vow. We are guilty of sin in taking such an oath or making such a vow, and we would be guilty of still greater sin by keeping them.

**Question 1239:**

What is forbidden by the second Commandment?

**Answer:**

The second Commandment forbids all false, rash, unjust, and unnecessary oaths, blasphemy, cursing, and profane words.

**Question 1240:**

When is an oath rash, unjust or unnecessary?

**Answer:**

An oath is rash when we are not sure of the truth of what we swear; it is unjust when it injures another unlawfully; and it is unnecessary when there is no good reason for taking it.

**Question 1241:**

What is blasphemy, and what are profane words?

**Answer:**

Blasphemy is any word or action intended as an insult to God. To say He is cruel or find fault with His works is blasphemy. It is a much greater sin than cursing or taking God's name in vain. Profane words mean here bad, irreverent or irreligious words.

**Question 1242:**

What is the third Commandment?

**Answer:**

The third Commandment is: Remember thou keep holy the Sabbath day.

**Question 1243:**

What are we commanded by the third Commandment?

**Answer:**

By the third Commandment we are commanded to keep holy the Lord's day and the holydays of obligation, on which we are to give our time to the service and worship of God.

**Question 1244:**

What are holydays of obligation?

**Answer:**

Holydays of obligation are special feasts of the Church on which we are bound, under pain of mortal sin, to hear Mass and to keep from servile or bodily labors when it can be done without great loss or inconvenience. Whoever, on account of their circumstances, cannot give up work on holydays of obligation should make every effort to hear Mass and should also explain in confession the necessity of working on holydays.

**Question 1245:**

How are we to worship God on Sundays and holydays of obligation?

**Answer:**

We are to worship God on Sundays and holydays of obligation by hearing Mass, by prayer, and by other good works.

**Question 1246:**

Name some of the good works recommended for Sunday.

**Answer:**

Some of the good works recommended for Sunday are: The reading of religious books or papers, teaching Catechism, bringing relief to the poor or sick, visiting the Blessed Sacrament, attending Vespers, Rosary or other devotions in the Church; also attending the meetings of religious sodalities or societies. It is not necessary to spend the whole Sunday in such good works, but we should give some time to them, that for the love of God we may do a little more than what is strictly commanded.

**Question 1247:**

Is it forbidden, then, to seek any pleasure or enjoyment on Sunday?

**Answer:**

It is not forbidden to seek lawful pleasure or enjoyment on Sunday, especially to those who are occupied during the week, for God did not intend the keeping of the Sunday to be a punishment, but a benefit to us. Therefore, after hearing Mass we may take such recreation as is necessary or useful for us; but we should avoid any vulgar, noisy or disgraceful amusements that turn the day of rest and prayer into a day of scandal and sin.

**Question 1248:**

Are the Sabbath day and the Sunday the same?

**Answer:**

The Sabbath day and the Sunday are not the same. The Sabbath is the seventh day of the week, and is the day which was kept holy in the old law; the Sunday is the first day of the week, and is the day which is kept holy in the new law.

**Question 1249:**

What is meant by the Old and New Law?

**Answer:**

The Old Law means the law or religion given to the Jews; the New Law means the law or religion given to Christians.

**Question 1250:**

Why does the Church command us to keep the Sunday holy instead of the Sabbath?

**Answer:**

The Church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday He sent the Holy Ghost upon the Apostles.

**Question 1251:**

Do we keep Sunday instead of Saturday holy for any other reason?

**Answer:**

We keep Sunday instead of Saturday holy also to teach that the Old Law is not now binding upon us, but that we must keep the New Law, which takes its place.

**Question 1252:**

What is forbidden by the third Commandment?

**Answer:**

The third Commandment forbids all unnecessary servile work and whatever else may hinder the due observance of the Lord's day.

**Question 1253:**

What are servile works?

**Answer:**

Servile works are those which require labor rather of body than of mind.

**Question 1254:**

From what do servile works derive their name?

**Answer:**

Servile works derive their name from the fact that such works were formerly done by slaves. Therefore, reading, writing, studying and, in general, all works that slaves did not perform are not considered servile works.

**Question 1255:**

Are servile works on Sunday ever lawful?

**Answer:**

Servile works are lawful on Sundays when the honor of God, the good of our neighbor, or necessity requires them.

**Question 1256:**

Give some examples of when the honor of God, the good of our neighbor or necessity may require servile works on Sunday.

**Answer:**

The honor of God, the good of our neighbor or necessity may require servile works on Sunday, in such cases as the preparation of a place for Holy Mass, the saving of property in storms or accidents, the cooking of meals and similar works.

**LESSON 33: From the Fourth to the Seventh Commandment****Question 1257:**

What is the fourth Commandment?

**Answer:**

The fourth Commandment is: Honor thy father and thy mother.

**Question 1258:**

What does the word "honor" in this commandment include?

**Answer:**

The word "honor" in this commandment includes the doing of everything necessary for our parents' spiritual and temporal welfare, the showing of proper respect, and the fulfillment of all our duties to them.

**Question 1259:**

What are we commanded by the fourth Commandment?

**Answer:**

We are commanded by the fourth Commandment to honor, love and obey our parents in all that is not sin.

**Question 1260:**

Why should we refuse to obey parents or superiors who command us to sin?

**Answer:**

We should refuse to obey parents or superiors who command us to sin because they are not then acting with God's authority, but contrary to it and in violation of His laws.

**Question 1261:**

Are we bound to honor and obey others than our parents?

**Answer:**

We are also bound to honor and obey our bishops, pastors, magistrates, teachers, and other lawful superiors.

**Question 1262:**

Who are meant by magistrates?

**Answer:**

By magistrates are meant all officials of whatever rank who have a lawful right to rule over us and our temporal possessions or affairs.

**Question 1263:**

Who are meant by lawful superiors?

**Answer:**

By lawful superiors are meant all persons to whom we are in any way subject, such as employers or others under whose authority we live or work.

**Question 1264:**

What is the duty of servants or workmen to their employers?

**Answer:**

The duty of servants or workmen to their employers is to serve them faithfully and honestly, according to their agreement, and to guard against injuring their property or reputation.

**Question 1265:**

Have parents and superiors any duties toward those who are under their charge?

**Answer:**

It is the duty of parents and superiors to take good care of all under their charge and give them proper direction and example.

**Question 1266:**

If parents or superiors neglect their duty or abuse their authority in any particular, should we follow their direction and example in that particular?

**Answer:**

If parents or superiors neglect their duty or abuse their authority in any particular we should not follow their direction or example in that particular, but follow the dictates of our conscience in the performance of our duty.

**Question 1267:**

What is the duty of employers to their servants or workmen?

**Answer:**

The duty of employers to their servants or workmen is to see that they are kindly and fairly treated

and provided for, according to their agreement, and that they are justly paid their wages at the proper time.

**Question 1268:**

What is forbidden by the fourth Commandment?

**Answer:**

The fourth Commandment forbids all disobedience, contempt, and stubbornness towards our parents or lawful superiors.

**Question 1269:**

What is meant by contempt and stubbornness?

**Answer:**

By contempt is meant willful disrespect for lawful authority, and by stubbornness is meant willful determination not to yield to lawful authority.

**Question 1270:**

What is the fifth Commandment?

**Answer:**

The fifth Commandment is: Thou shalt not kill.

**Question 1271:**

What killing does this commandment forbid?

**Answer:**

This commandment forbids the killing only of human beings.

**Question 1272:**

How do we know that this commandment forbids the killing only of human beings?

**Answer:**

We know that this commandment forbids the killing only of human beings because, after giving this commandment, God commanded that animals be killed for sacrifice in the temple of Jerusalem, and God never contradicts Himself.

**Question 1273:**

What are we commanded by the fifth Commandment?

**Answer:**

We are commanded by the fifth Commandment to live in peace and union with our neighbor, to respect his rights, to seek his spiritual and bodily welfare, and to take proper care of our own life and health.

**Question 1274:**

What sin is it to destroy one's own life, or commit suicide, as this act is called?

**Answer:**

It is a mortal sin to destroy one's own life or commit suicide, as this act is called, and persons who willfully and knowingly commit such an act die in a state of mortal sin and are deprived of Christian burial. It is also wrong to expose one's self unnecessarily to the danger of death by rash or foolhardy feats of daring.

**Question 1275:**

Is it ever lawful for any cause to deliberately and intentionally take away the life of an innocent person?

**Answer:**

It is never lawful for any cause to deliberately and intentionally take away the life of an innocent person. Such deeds are always murder, and can never be excused for any reason, however important or necessary.

**Question 1276:**

Under what circumstances may human life be lawfully taken?

**Answer:**

Human life may be lawfully taken:

1. In self-defense, when we are unjustly attacked and have no other means of saving our own lives;
2. In a just war, when the safety or rights of the nation require it;
3. By the lawful execution of a criminal, fairly tried and found guilty of a crime punishable by death when the preservation of law and order and the good of the community require such execution.

**Question 1277:**

What is forbidden by the fifth Commandment?

**Answer:**

The fifth Commandment forbids all willful murder, fighting, anger, hatred, revenge, and bad example.

**Question 1278:**

Can the fifth commandment be broken by giving scandal or bad example and by inducing others to sin?

**Answer:**

The fifth commandment can be broken by giving scandal or bad example and inducing others to sin, because such acts may destroy the life of the soul by leading it into mortal sin.

**Question 1279:**

What is scandal?

**Answer:**

Scandal is any sinful word, deed or omission that disposes others to sin, or lessens their respect for God and holy religion.

**Question 1280:**

Why are fighting, anger, hatred and revenge forbidden by the fifth commandment?

**Answer:**

Fighting, anger, hatred and revenge are forbidden by the fifth commandment because they are sinful in themselves and may lead to murder. The commandments forbid not only whatever violates them, but also whatever may lead to their violation.

**Question 1281:**

What is the sixth Commandment?

**Answer:**

The sixth Commandment is: Thou shalt not commit adultery.

**Question 1282:**

What are we commanded by the sixth Commandment?

**Answer:**

We are commanded by the sixth Commandment to be pure in thought and modest in all our looks, words, and actions.

**Question 1283:**

It is a sin to listen to immodest conversation, songs or jokes?

**Answer:**

It is a sin to listen to immodest conversation, songs or jokes when we can avoid it, or to show in any way that we take pleasure in such things.

**Question 1284:**

What is forbidden by the sixth Commandment?

**Answer:**



The sixth Commandment forbids all unchaste freedom with another's wife or husband; also all immodesty with ourselves or others in looks, dress, words, and actions.

**Question 1285:**

Why are sins of impurity the most dangerous?

**Answer:**

Sins of impurity are the most dangerous:

1. Because they have the most numerous temptations;
2. Because, if deliberate, they are always mortal, and
3. Because, more than other sins, they lead to the loss of faith.

**Question 1286:**

Does the sixth Commandment forbid the reading of bad and immodest books and newspapers?

**Answer:**

The sixth Commandment does forbid the reading of bad and immodest books and newspapers.

**Question 1287:**

What should be done with immodest book and newspapers?

**Answer:**

Immodest books and newspapers should be destroyed as soon as possible, and if we cannot destroy them ourselves we should induce their owners to do so.

**Question 1288:**

What books does the Church consider bad?

**Answer:**

The Church considers bad all books containing teaching contrary to faith or morals, or that willfully misrepresent Catholic doctrine and practice.

**Question 1289:**

What places are dangerous to the virtue of purity?

**Answer:**

Indecent theaters and similar places of amusement are dangerous to the virtue of purity, because their entertainments are frequently intended to suggest immodest things.

## **LESSON 34: From the Seventh to the End of the Tenth Commandment**

**Question 1290:**

What is the seventh Commandment?

**Answer:**

The seventh Commandment is: Thou shalt not steal.

**Question 1291:**

What sin is it to steal?

**Answer:**

To steal is a mortal or venial sin, according to the amount stolen either at once or at different times. Circumstances may make the sin greater or less, and they should be explained in confession.

**Question 1292:**

Is stealing ever a sacrilege?

**Answer:**

Stealing is a sacrilege when the thing stolen belongs to the Church and when the stealing takes place in the Church.

**Question 1293:**

What sins are equivalent to stealing?

**Answer:**

All sins of cheating, defrauding or wronging others of their property; also all sins of borrowing or buying with the intention of never repaying are equivalent to stealing.

**Question 1294:**

In what other ways may persons sin against honesty?

**Answer:**

Persons may sin against honesty also by knowingly receiving, buying or sharing in stolen goods; likewise by giving or taking bribes for dishonest purposes.

**Question 1295:**

What are we commanded by the seventh Commandment?

**Answer:**

By the seventh Commandment we are commanded to give to all men what belongs to them and to respect their property.

**Question 1296:**

How may persons working for others be guilty of dishonesty?

**Answer:**

Persons working for others may be guilty of dishonesty by idling the time for which they are paid; also by doing bad work or supplying bad material without their employer's knowledge.

**Question 1297:**

In what other way may a person be guilty of dishonesty?

**Answer:**

A person may be guilty of dishonesty in getting money or goods by false pretenses and by using either for purposes for which they were not given.

**Question 1298:**

What is forbidden by the seventh Commandment?

**Answer:**

The seventh Commandment forbids all unjust taking or keeping what belongs to another.

**Question 1299:**

What must we do with things found?

**Answer:**

We must return things found to their lawful owners as soon as possible, and we must also use reasonable means to find the owners if they are unknown to us.

**Question 1300:**

What must we do if we discover we have bought stolen goods?

**Answer:**

If we discover we have bought stolen goods and know their lawful owners we must return the goods to them as soon as possible without demanding compensation from the owner for what we paid for the goods.

**Question 1301:**

Are we bound to restore ill-gotten goods?

**Answer:**

We are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise we cannot be forgiven.

**Question 1302:**

What must we do if we cannot restore all we owe, or if the person to whom we should restore be

dead?

**Answer:**

If we cannot restore all we owe, we must restore as much as we can, and if the person to whom we should restore be dead we must restore to his children or heirs, and if these cannot be found we may give alms to the poor.

**Question 1303:**

What must one do who cannot pay his debts and yet wishes to receive the Sacraments?

**Answer:**

One who cannot pay his debts and yet wishes to receive the Sacraments must sincerely promise and intend to pay them as soon as possible, and must without delay make every effort to do so.

**Question 1304:**

Are we obliged to repair the damage we have unjustly caused?

**Answer:**

We are bound to repair the damage we have unjustly caused.

**Question 1305:**

What is the eighth Commandment?

**Answer:**

The eighth Commandment is: Thou shalt not bear false witness against thy neighbor.

**Question 1306:**

What are we commanded by the eighth Commandment?

**Answer:**

We are commanded by the eighth Commandment to speak the truth in all things, and to be careful of the honor and reputation of every one.

**Question 1307:**

What is a lie?

**Answer:**

A lie is a sin committed by knowingly saying what is untrue with the intention of deceiving. To swear to a lie makes the sin greater, and such swearing is called perjury. Pretense, hypocrisy, false praise, boasting, etc., are similar to lies.

**Question 1308:**

How can we know the degree of sinfulness in a lie?

**Answer:**

We can know the degree of sinfulness in a lie by the amount of harm it does and from the intention we had in telling it.

**Question 1309:**

Will a good reason for telling a lie excuse it?

**Answer:**

No reason, however good, will excuse the telling of a lie, because a lie is always bad in itself. It is never allowed, even for a good intention to do a thing that is bad in itself.

**Question 1310:**

What is forbidden by the eighth Commandment?

**Answer:**

The eighth Commandment forbids all rash judgments, backbiting, slanders, and lies.

**Question 1311:**

What are rash judgment, backbiting, slander and detraction?

**Answer:**

Rash judgment is believing a person guilty of sin without a sufficient cause. Backbiting is saying evil things of another in his absence. Slander is telling lies about another with the intention of injuring him. Detraction is revealing the sins of another without necessity.

**Question 1312:**

Is it ever allowed to tell the faults of another?

**Answer:**

It is allowed to tell the faults of another when it is necessary to make them known to his parents or superiors, that the faults may be corrected and the wrong doer prevented from greater sin.

**Question 1313:**

What is tale-bearing, and why is it wrong?

**Answer:**

Tale-bearing is the act of telling persons what others have said about them, especially if the things said be evil. It is wrong, because it gives rise to anger, hatred and ill-will, and is often the cause of greater sins.

**Question 1314:**

What must they do who have lied about their neighbor and seriously injured his character?

**Answer:**

They who have lied about their neighbor and seriously injured his character must repair the injury done as far as they are able, otherwise they will not be forgiven.

**Question 1315:**

What is the ninth Commandment?

**Answer:**

The ninth Commandment is: Thou shalt not covet thy neighbor's wife.

**Question 1316:**

What are we commanded by the ninth Commandment?

**Answer:**

We are commanded by the ninth Commandment to keep ourselves pure in thought and desire.

**Question 1317:**

What is forbidden by the ninth Commandment?

**Answer:**

The ninth Commandment forbids unchaste thoughts, desires of another's wife or husband, and all other unlawful impure thoughts and desires.

**Question 1318:**

Are impure thoughts and desires always sins?

**Answer:**

Impure thoughts and desires are always sins, unless they displease us and we try to banish them.

**Question 1319:**

What is the tenth Commandment?

**Answer:**

The tenth Commandment is: Thou shalt not covet thy neighbor's goods.

**Question 1320:**

What does covet mean?

**Answer:**

Covet means to wish to get wrongfully what another possesses or to begrudge his own to him.

**Question 1321:**

What are we commanded by the tenth Commandment?

**Answer:**

By the tenth Commandment we are commanded to be content with what we have, and to rejoice in our neighbor's welfare.

**Question 1322:**

Should we not, then, try to improve our position in the world?

**Answer:**

We should try to improve our position in the world, provided we can do so honestly and without exposing ourselves to greater temptation or sin.

**Question 1323:**

What is forbidden by the tenth Commandment?

**Answer:**

The tenth Commandment forbids all desires to take or keep wrongfully what belongs to another.

**Question 1324:**

In what does the sixth commandment differ from the ninth, and the seventh differ from the tenth?

**Answer:**

The sixth commandment differs from the ninth in this, that the sixth refers chiefly to external acts of impurity, while the ninth refers more to sins of thought against purity. The seventh commandment refers chiefly to external acts of dishonesty, while the tenth refers more to thoughts against honesty.

## **LESSON 35: On the First and Second Commandments of the Church**

**Question 1325:**

Are not the commandments of the Church also commandments of God?

**Answer:**

The commandments of the Church are also commandments of God, because they are made by His authority, and we are bound under pain of sin to observe them.

**Question 1326:**

What is the difference between the commandments of God and the Commandments of the Church?

**Answer:**

The commandments of God were given by God Himself to Moses on Mount Sinai; the commandments of the Church were given on different occasions by the lawful authorities of the Church. The Commandments given by God Himself cannot be changed by the Church; but the commandments made by the Church itself may be changed by its authority as necessity requires.

**Question 1327:**

Which are the chief commandments of the Church?

**Answer:**

The chief commandments of the Church are six: 1.1. To hear Mass on Sundays and holydays of obligation. 2.2. To fast and abstain on the days appointed. 3.3. To confess at least once a year. 4.4. To receive the Holy Eucharist during the Easter time. 5.5. To contribute to the support of our pastors. 6.6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times. 7.

**Question 1328:**

Why has the Church made commandments?

**Answer:**

The Church has made commandments to teach the faithful how to worship God and to guard them from the neglect of their religious duties.

**Question 1329:**

Is it a mortal sin not to hear Mass on a Sunday or a holyday of obligation?

**Answer:**

It is a mortal sin not to hear Mass on a Sunday or a holyday of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from hearing Mass, without a sufficient reason.

**Question 1330:**

What is a "serious reason" excusing one from the obligation of hearing Mass? A "serious reason" excusing one from the obligation of hearing Mass is any reason that makes it impossible or very difficult to attend Mass, such as severe illness, great distance from the Church, or the need of certain works that cannot be neglected or postponed.

**Question 1331:**

Are children obliged, under pain of mortal sin, the same as grown persons, to hear Mass on Sundays and holydays of obligation?

**Answer:**

Children who have reached the use of reason are obliged under pain of mortal sin, the same as grown persons, to hear Mass on Sundays and holydays of obligation; but if they are prevented from so doing by parents, or others, then the sin falls on those who prevent them.

**Question 1332:**

Why were holydays instituted by the church?

**Answer:**

Holydays were instituted by the Church to recall to our minds the great mysteries of religion and the virtues and rewards of the saints.

**Question 1333:**

How many holydays of obligation are there in this country?

**Answer:**

In this country there are six holydays of obligation, namely:

1. Feast of the Immaculate Conception (December 8th);
2. Christmas (December 25th);
3. Feast of the Circumcision of Our Lord (January 1st);
4. Feast of the Ascension of Our Lord (forty days after Easter);
5. Feast of the Assumption of the Blessed Virgin (August 15th); and
6. Feast of All Saints (November 1st).

**Question 1334:**

How should we keep the holydays of obligation?

**Answer:**

We should keep the holydays of obligation as we should keep the Sunday.

**Question 1335:**

Why are certain holydays called holydays of obligation?

**Answer:**

Certain holydays are called holydays of obligation because on such days we are obliged under pain of mortal sin to hear Mass and keep from servile works as we do on Sundays.

**Question 1336:**

What should one do who is obliged to work on a holyday of obligation?

**Answer:**

One who is obliged to work on a holyday of obligation should, if possible, hear Mass before going to work, and should also explain this necessity in confession, so as to obtain the confessor's advice on the subject.

**Question 1337:**

What do you mean by fast-days?

**Answer:**

By fast-days I mean days on which we are allowed but one full meal.

**Question 1338:**

Is it permitted on fast days to take any food besides the one full meal?

**Answer:**

It is permitted on fast days, besides the one full meal, to take two other meatless meals, to maintain strength, according to each one's needs. But together these two meatless meals should not equal another full meal.

**Question 1339:**

Who are obliged to fast?

**Answer:**

All persons over 21 and under 59 years of age, and whose health and occupation will permit them to fast.

**Question 1340:**

Does the Church excuse any classes of persons from the obligation of fasting?

**Answer:**

The Church does excuse certain classes of persons from the obligation of fasting on account of their age, the condition of their health, the nature of their work, or the circumstances in which they live. These things are explained in the Regulations for Lent, read publicly in the Churches each year.

**Question 1341:**

What should one do who doubts whether or not he is obliged to fast?

**Answer:**

In doubt concerning fast, a parish priest or confessor should be consulted.

**Question 1342:**

When do fast days chiefly occur in the year?

**Answer:**

Fast days chiefly occur in the year during Lent and Advent, on the Ember days and on the vigils or eves of some great feasts. A vigil falling on a Sunday is not observed.

**Question 1343:**

What do you mean by Lent, Advent, Ember days and the vigils of great feasts?

**Answer:**

Lent is the seven weeks of penance preceding Easter. Advent is the four weeks of preparation preceding Christmas. Ember days are three days set apart in each of the four seasons of the year as special days of prayer and thanksgiving. Vigils are the days immediately preceding great feasts and spent in spiritual preparation for them.

**Question 1344:**

What do you mean by days of abstinence?

**Answer:**

By days of abstinence I mean days on which no meat at all may be taken (complete abstinence) or on which meat may be taken only once a day (partial abstinence). This is explained in the

regulations for Lent. All the Fridays of the year are days of abstinence except when a Holyday of obligation falls on a Friday outside of Lent.

**Question 1345:**

Are children and persons unable to fast bound to abstain on days of abstinence?

**Answer:**

Children, from the age of seven years, and persons who are unable to fast are bound to abstain on days of abstinence, unless they are excused for sufficient reason.

**Question 1346:**

Why does the Church command us to fast and abstain?

**Answer:**

The Church commands us to fast and abstain, in order that we may mortify our passions and satisfy for our sins.

**Question 1347:**

What is meant by our passions and what by mortifying them?

**Answer:**

By our passions are meant our sinful desires and inclinations. Mortifying them means restraining them and overcoming them so that they have less power to lead us into sin.

**Question 1348:**

Why does the Church command us to abstain from flesh-meat on Fridays?

**Answer:**

The Church commands us to abstain from flesh-meat on Fridays in honor of the day on which our Saviour died.

## **LESSON 36: On the Third, Fourth, Fifth, and Sixth Commandments of the Church**

**Question 1349:**

What is meant by the command of confessing at least once a year?

**Answer:**

By the command of confessing at least once a year is meant that we are obliged, under pain of mortal sin, to go to confession within the year.

**Question 1350:**

Should we confess only once a year?

**Answer:**

We should confess frequently, if we wish to lead a good life.

**Question 1351:**

Should we go to confession at our usual time even if we think we have not committed sin since our last confession?

**Answer:**

We should go to confession at our usual time even if we think we have not committed sin since our last confession, because the Sacrament of Penance has for its object not only to forgive sins, but also to bestow grace and strengthen the soul against temptation.

**Question 1352:**

Should children go to confession?

**Answer:**

Children should go to confession when they are old enough to commit sin, which is commonly about the age of seven years.



**Question 1353:**

What sin does he commit who neglects to receive Communion during the Easter time?

**Answer:**

He who neglects to receive Communion during the Easter time commits a mortal sin.

**Question 1354:**

What is the Easter time?

**Answer:**

The Easter time is, in this country, the time between the first Sunday of Lent and Trinity Sunday.

**Question 1355:**

When is Trinity Sunday?

**Answer:**

Trinity Sunday is the Sunday after Pentecost, or eight weeks after Easter Sunday; so that there are fourteen weeks in which one may comply with the command of the Church to receive Holy Communion between the first Sunday of Lent and Trinity Sunday.

**Question 1356:**

Are we obliged to contribute to the support of our pastors?

**Answer:**

We are obliged to contribute to the support of our pastors, and to bear our share in the expense of the Church and school.

**Question 1357:**

Where did the duty of contributing to the support of the Church and clergy originate?

**Answer:**

The duty of contributing to the support of the Church and clergy originated in the Old Law, when God commanded all the people to contribute to the support of the temple and of its priests.

**Question 1358:**

What does the obligation of supporting the Church and school imply?

**Answer:**

The obligation of supporting the Church and school implies the duty of making use of the Church and school by attending religious worship in the one and by giving Catholic education in the other; because if the Church and school were not necessary for our spiritual welfare we would not be commanded to support them.

**Question 1359:**

Does the fifth commandment of the Church include the support only of our pastors and the Church and school?

**Answer:**

The fifth commandment of the Church includes the support also of our holy father, the Pope, bishops, priests, missions, religious institutions and religion in general.

**Question 1360:**

What is the meaning of the commandment not to marry within the third degree of kindred?

**Answer:**

The meaning of the commandment not to marry within the third degree of kindred is that no one is allowed to marry another within the third degree of blood relationship.

**Question 1361:**

Who are in the third degree of blood relationship?

**Answer:**

Second cousins are in the third degree of blood relationship, and persons whose relationship is

nearer than second cousins are in closer degrees of kindred. It is unlawful for persons thus related to marry without a dispensation or special permission of the Church.

**Question 1362:**

Are there other relationships besides blood relationship that render marriage unlawful without a dispensation?

**Answer:**

There are other relationships besides blood relationship that render marriage unlawful without a dispensation, namely, the relationships contracted by marriage, which are called degrees of affinity, and the relationship contracted by being sponsors at Baptism, which is called spiritual affinity.

**Question 1363:**

What should persons about to marry do, if they suspect they are related to each other?

**Answer:**

Persons about to marry, if they suspect they are related to each other, should make known the facts to the priest, that he may examine the degree of relationship and procure a dispensation if necessary.

**Question 1364:**

What is the meaning of the command not to marry privately?

**Answer:**

The command not to marry privately means that none should marry without the blessing of God's priests or without witnesses.

**Question 1365:**

What sin is it for Catholics to be married before the minister of another religion?

**Answer:**

It is a mortal sin for Catholics to be married before the minister of another religion, and they who attempt to do so incur excommunication, and absolution from their sin is reserved to the bishop.

**Question 1366:**

What is the meaning of the precept not to solemnize marriage at forbidden times?

**Answer:**

The meaning of the precept not to solemnize marriage at forbidden times is that during Lent and Advent the marriage ceremony should not be performed with pomp or a nuptial Mass.

**Question 1367:**

What is the nuptial Mass?

**Answer:**

The nuptial Mass is a Mass appointed by the Church to invoke a special blessing upon the married couple.

**Question 1368:**

Should Catholics be married at a nuptial Mass?

**Answer:**

Catholics should be married at a nuptial Mass, because they thereby show greater reverence for the holy Sacrament and bring richer blessings upon their wedded life.

**Question 1369:**

What restrictions does the Church place on the ceremonies of marriage when one of the persons is not a Catholic?

**Answer:**

The Church places several restrictions on the ceremonies of marriage when one of the persons is not a Catholic. The marriage cannot take place in the church; the priest cannot wear his sacred

vestments nor use holy water nor bless the ring nor the marriage itself. The Church places these restrictions to show her dislike for such marriages, commonly called mixed marriages.

**Question 1370:**

Why does the Church dislike mixed marriages?

**Answer:**

The Church dislikes mixed marriages because such marriages are frequently unhappy, give rise to many disputes, endanger the faith of the Catholic member of the family, and prevent the religious education of the children.

## **LESSON 37: On the Last Judgment and the Resurrection, Hell, Purgatory, and Heaven**

**Question 1371:**

When will Christ judge us?

**Answer:**

Christ will judge us immediately after our death, and on the last day.

**Question 1372:**

What is the judgment called which we have to undergo immediately after death?

**Answer:**

The judgment we have to undergo immediately after death is called the Particular Judgment.

**Question 1373:**

Where will the particular judgment be held?

**Answer:**

The particular judgment will be held in the place where each person dies, and the soul will go immediately to its reward or punishment.

**Question 1374:**

What is the judgment called which all men have to undergo on the last day?

**Answer:**

The judgment which all men have to undergo on the last day is called the General Judgment.

**Question 1375:**

Will the sentence given at the particular judgment be changed at the general judgment?

**Answer:**

The sentence given at the particular judgment will not be changed at the general judgment, but it will be repeated and made public to all.

**Question 1376:**

Why does Christ judge men immediately after death?

**Answer:**

Christ judges men immediately after death to reward or punish them according to their deeds.

**Question 1377:**

How may we daily prepare for our judgment?

**Answer:**

We may daily prepare for our judgment by a good examination of conscience, in which we will discover our sins and learn to fear the punishment they deserve.

**Question 1378:**

What are the rewards or punishments appointed for men's souls after the Particular Judgment?

**Answer:**

The rewards or punishments appointed for men's souls after the Particular Judgment are Heaven, Purgatory, and Hell.

**Question 1379:**

What is Hell?

**Answer:**

Hell is a state to which the wicked are condemned, and in which they are deprived of the sight of God for all eternity, and are in dreadful torments.

**Question 1380:**

Will the damned suffer in both mind and body?

**Answer:**

The damned will suffer in both mind and body, because both mind and body had a share in their sins. The mind suffers the "pain of loss" in which it is tortured by the thought of having lost God forever, and the body suffers the "pain of sense" by which it is tortured in all its members and senses.

**Question 1381:**

What is Purgatory?

**Answer:**

Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins.

**Question 1382:**

Why is this state called Purgatory?

**Answer:**

This state is called Purgatory because in it the souls are purged or purified from all their stains; and it is not, therefore, a permanent or lasting state for the soul.

**Question 1383:**

Are the souls in Purgatory sure of their salvation?

**Answer:**

The souls in Purgatory are sure of their salvation, and they will enter heaven as soon as they are completely purified and made worthy to enjoy that presence of God which is called the Beatific Vision.

**Question 1384:**

Do we know what souls are in Purgatory, and how long they have to remain there?

**Answer:**

We do not know what souls are in Purgatory nor how long they have to remain there; hence we continue to pray for all persons who have died apparently in the true faith and free from mortal sin. They are called the faithful departed.

**Question 1385:**

Can the faithful on earth help the souls in Purgatory?

**Answer:**

The faithful on earth can help the souls in Purgatory by their prayers, fasts, alms, deeds; by indulgences, and by having Masses said for them.

**Question 1386:**

Since God loves the souls in Purgatory, why does He punish them?

**Answer:**

Though God loves the souls in Purgatory, He punishes them because His holiness requires that

nothing defiled may enter heaven and His justice requires that everyone be punished or rewarded according to what he deserves.

**Question 1387:**

If every one is judged immediately after death, what need is there of a general judgment?

**Answer:**

There is need of a general judgment, though every one is judged immediately after death, that the providence of God, which, on earth, often permits the good to suffer and the wicked to prosper, may in the end appear just before all men.

**Question 1388:**

What is meant by "the Providence of God"?

**Answer:**

By "the Providence of God" is meant the manner in which He preserves, provides for, rules and governs the world and directs all things by His infinite Will.

**Question 1389:**

Are there other reasons for the general judgment?

**Answer:**

There are other reasons for the general judgment, and especially that Christ Our Lord may receive from the whole world the honor denied Him at His first coming, and that all may be forced to acknowledge Him their God and Redeemer.

**Question 1390:**

Will our bodies share in the reward or punishment of our souls?

**Answer:**

Our bodies will share in the reward or punishment of our souls, because through the resurrection they will again be united to them.

**Question 1391:**

When will the general resurrection or rising of all the dead take place?

**Answer:**

The general resurrection or rising of all the dead will take place at the general judgment, when the same bodies in which we lived on earth will come forth from the grave and be united to our souls and remain united with them forever either in heaven or in hell.

**Question 1392:**

In what state will the bodies of the just rise?

**Answer:**

The bodies of the just will rise glorious and immortal.

**Question 1393:**

Will the bodies of the damned also rise?

**Answer:**

The bodies of the damned will also rise, but they will be condemned to eternal punishment.

**Question 1394:**

Why do we show respect for the bodies of the dead?

**Answer:**

We show respect for the bodies of the dead because they were the dwelling-place of the soul, the medium through which it received the Sacraments, and because they were created to occupy a place in heaven.

**Question 1395:**

What is Heaven?

**Answer:**

Heaven is the state of everlasting life in which we see God face to face, are made like unto Him in glory, and enjoy eternal happiness.

**Question 1396:**

In what does the happiness in heaven consist?

**Answer:**

The happiness in heaven consists in seeing the beauty of God, in knowing Him as He is, and in having every desire fully satisfied.

**Question 1397:**

What does St. Paul say of heaven?

**Answer:**

St. Paul says of heaven, "That eye hath not seen. nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him." (I. Cor. ii., 9.)

**Question 1398:**

Are the rewards in heaven and the punishments in hell the same for all who enter into either of these states?

**Answer:**

The rewards of heaven and the punishments in hell are not the same for all who enter into either of these states, because each one's reward or punishment is in proportion to the amount of good or evil he has done in this world. But as heaven and hell are everlasting, each one will enjoy his reward or suffer his punishment forever.

**Question 1399:**

What words should we bear always in mind?

**Answer:**

We should bear always in mind these words of our Lord and Saviour Jesus Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and then will He render to every man according to his works."

**Question 1400:**

Name some of the more essential religious truths we must know and believe.

**Answer:**

Some of the more essential religious truths we must know and believe are:

1. That there is but one God, and He will reward the good and punish the wicked.
2. That in God there are three Divine Persons: the Father, the Son, and the Holy Ghost, and these Divine Persons are called the Blessed Trinity.
3. That Jesus Christ, the Second Person of the Blessed Trinity, became man and died for our redemption.
4. That the grace of God is necessary for our salvation.
5. That the human soul is immortal.

## **The Baltimore Larger Catechism**

### **Lesson 1: On the Endl of Man**

**Question 1:**

Who made the world?

**Answer:**

God made the world.

**Question 2:**

Who is God?

**Answer:**

God is the Creator of heaven and earth, and of all things.

**Question 3:**

What is man?

**Answer:**

Man is a creature composed of body and soul, and made to the image and likeness of God.

**Question 4:**

Is this likeness in the body or in the soul?

**Answer:**

This likeness is chiefly in the soul.

**Question 5:**

How is the soul like to God?

**Answer:**

The soul is like God because it is a spirit that will never die, and has understanding and free will.

**Question 6:**

Why did God make you?

**Answer:**

God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.

**Question 7:**

Of which must we take more care, our soul or our body?

**Answer:**

We must take more care of our soul than of our body.

**Question 8:**

Why must we take more care of our soul than of our body?

**Answer:**

We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness.

**Question 9:**

What must we do to save our souls?

**Answer:**

To save our souls we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.

**Question 10:**

How shall we know the things which we are to believe?

**Answer:**

We shall know the things which we are to believe from the Catholic Church, through which God speaks to us.

**Question 11:**

Where shall we find the chief truths which the Church teaches?

**Answer:**

We shall find the chief truths which the Church teaches in the Apostles' Creed.

**Question 12:**

Say the Apostles' Creed. A. I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell: the third day He arose again from the dead: He ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

**Lesson 2: On God and His perfections****Question 13:**

What is God?

**Answer:**

God is a spirit infinitely perfect.

**Question 14:**

Had God a beginning

**Answer:**

God had no beginning; He always was and He always will be.

**Question 15:**

Where is God?

**Answer:**

God is everywhere.

**Question 16:**

If God is everywhere, why do we not see Him?

**Answer:**

We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.

**Question 17:**

Does God see us?

**Answer:**

God sees us and watches over us.

**Question 18:**

Does God know all things?

**Answer:**

God knows all things, even our most secret thoughts, words, and actions.

**Question 19:**

Can God do all things?

**Answer:**

God can do all things, and nothing is hard or impossible to Him.

**Question 20:**

Is God just, holy, and merciful? A. God is all just, all holy, all merciful, as He is infinitely perfect.

**Lesson 3: On the Unity and Trinity of God**



**Question 21:**

Is there but one God?

**Answer:**

Yes; there is but one God.

**Question 22:**

Why can there be but one God?

**Answer:**

There can be but one God, because God, being supreme and infinite, cannot have an equal.

**Question 23:**

How many Persons are there in God?

**Answer:**

In God there are three Divine Persons, really distinct, and equal in all things-the Father, the Son, and the Holy Ghost.

**Question 24:**

Is the Father God?

**Answer:**

The Father is God and the first Person of the Blessed Trinity.

**Question 25:**

Is the Son God?

**Answer:**

The Son is God and the second Person of the Blessed Trinity.

**Question 26:**

Is the Holy Ghost God?

**Answer:**

The Holy Ghost is God and the third Person of the Blessed Trinity.

**Question 27:**

What do you mean by the Blessed Trinity?

**Answer:**

By the Blessed Trinity I mean one God in three Divine Persons.

**Question 28:**

Are the three Divine Persons equal in all things?

**Answer:**

The three Divine Persons are equal in all things.

**Question 29:**

Are the three Divine Persons one and the same God?

**Answer:**

The three Divine Persons are one and the same God, having one and the same Divine nature and substance.

**Question 30:**

Can we fully understand how the three Divine Persons are one and the same God?

**Answer:**

We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.

**Question 31:**

What is a mystery?

**Answer:**

A mystery is a truth which we cannot fully understand.

**Lesson 4: On Creation****Question 32:**

Who created heaven and earth, and all things?

**Answer:**

God created heaven and earth, and all things.

**Question 33:**

How did God create heaven and earth?

**Answer:**

God created heaven and earth from nothing by His word only; that is, by a single act of His all-powerful will.

**Question 34:**

Which are the chief creatures of God?

**Answer:**

The chief creatures of God are angels and men.

**Question 33:**

What are angels?

**Answer:**

Angels are pure spirits without a body, created to adore and enjoy God in heaven.

**Question 36:**

Were the angels created for any other purpose?

**Answer:**

The angels were also created to assist before the throne of God and to minister unto Him; they have often been sent as messengers from God to man; and are also appointed our guardians.

**Question 37:**

Were the angels, as God created them, good and happy?

**Answer:**

The angels, as God created them, were good and happy.

**Question 38:**

Did all the angels remain good and happy?

**Answer:**

All the angels did not remain good and happy; many of them sinned and were cast into hell, and these are called devils or bad angels.

**Lesson 5: On Our First Parents and the Fall****Question 39:**

Who were the first man and woman?

**Answer:**

The first man and woman were Adam and Eve.

**Question 40:**

Were Adam and Eve innocent and holy when they came from the hand of God?

**Answer:**

Adam and Eve were innocent and holy when they came from the hand of God.

**Question 41:**

Did God give any command to Adam and Eve?

**Answer:**

To try their obedience God commanded Adam and Eve not to eat of a certain fruit which grew in the garden of Paradise.

**Question 42:**

Which were the chief blessings intended for Adam and Eve had they remained faithful to God?

**Answer:**

The chief blessings intended for Adam and Eve, had they remained faithful to God, were a constant state of happiness in this life and everlasting glory in the next.

**Question 43:**

Did Adam and Eve remain faithful to God?

**Answer:**

Adam and Eve did not remain faithful to God; but broke His command by eating the forbidden fruit.

**Question 44:**

What befell Adam and Eve on account of their sin?

**Answer:**

Adam and Eve, on account of their sin, lost innocence and holiness, and were doomed to sickness and death.

**Question 45:**

What evil befell us on account of the disobedience of our first parents?

**Answer:**

On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.

**Question 46:**

What other effects followed from the sin of our first parents?

**Answer:**

Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left in us a strong inclination to evil.

**Question 47:**

What is the sin called which we inherit from our first parents?

**Answer:**

The sin which we inherit from our first parents is called original sin.

**Question 48:**

Why is this sin called original?

**Answer:**

This sin is called original because it comes down to us from our first parents, and we are brought into the world with its guilt on our soul.

**Question 49:**

Does this corruption of our nature remain in us after original sin is forgiven?

**Answer:**

This corruption of our nature and other punishments remain in us after original sin is forgiven.

**Question 50:**

Was any one ever preserved from original sin?

**Answer:**

The Blessed Virgin Mary, through the merits of her Divine Son, was preserved free from the guilt of original sin, and this privilege is called her Immaculate Conception.

**Lesson 6: On Sin and its Kinds****Question 51:**

Is original sin the only kind of sin?

**Answer:**

Original sin is not the only kind of sin; there is another kind of sin, which we commit ourselves, called actual sin.

**Question 52:**

What is actual sin?

**Answer:**

Actual sin is any willful thought, word, deed, or omission contrary to the law of God.

**Question 53:**

How many kinds of actual sin are there?

**Answer:**

There are two kinds of actual sin-mortal and venial.

**Question 54:**

What is mortal sin?

**Answer:**

Mortal sin is a grievous offense against the law of God.

**Question 55:**

Why is this sin called mortal?

**Answer:**

This sin is called mortal because it deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul.

**Question 56:**

How many things are necessary to make a sin mortal?

**Answer:**

To make a sin mortal three things are necessary: a grievous matter, sufficient reflection, and full consent of the will.

**Question 57:**

What is venial sin?

**Answer:**

Venial sin is a slight offense against the law of God in matters of less importance, or in matters of great importance it is an offense committed without sufficient reflection or full consent of the will.

**Question 58:**

Which are the effects of venial sin?

**Answer:**

The effects of venial sin are the lessening of the love of God in our heart, the making us less worthy of His help, and the weakening of the power to resist mortal sin.

**Question 59:**

Which are the chief sources of sin?

**Answer:**

The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and they are commonly called capital sins.

**Lesson 7: On the Incarnation and Redemption****Question 60:**

Did God abandon man after he fell into sin?

**Answer:**

God did not abandon man after he fell into sin, but promised him a Redeemer, who was to satisfy for man's sin and reopen to him the gates of heaven.

**Question 61:**

Who is the Redeemer?

**Answer:**

Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.

**Question 62:**

What do you believe of Jesus Christ?

**Answer:**

I believe that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, true God and true man.

**Question 63:**

Why is Jesus Christ true God?

**Answer:**

Jesus Christ is true God because He is the true and only Son of God the Father.

**Question 64:**

Why is Jesus Christ true man?

**Answer:**

Jesus Christ is true man because He is the Son of the Blessed Virgin Mary and has a body and soul like ours.

**Question 65:**

How many natures are there in Jesus Christ?

**Answer:**

In Jesus Christ there are two natures, the nature of God and the nature of man.

**Question 66:**

Is Jesus Christ more than one person?

**Answer:**

No, Jesus Christ is but one Divine Person.

**Question 67:**

Was Jesus Christ always God?

**Answer:**

Jesus Christ was always God, as He is the second Person of the Blessed Trinity, equal to His Father from all eternity.

**Question 68:**

Was Jesus Christ always man?

**Answer:**

Jesus Christ was not always man, but became man at the time of His Incarnation.

**Question 69:**

What do you mean by the Incarnation?

**Answer:**

By the Incarnation I mean that the Son of God was made man.

**Question 70:**

How was the Son of God made man?

**Answer:**

The Son of God was conceived and made man by the power of the Holy Ghost, in the womb of the Blessed Virgin Mary.

**Question 71:**

Is the Blessed Virgin Mary truly the Mother of God?

**Answer:**

The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.

**Question 72:**

Did the Son of God become man immediately after the sin of our first parents?

**Answer:**

The Son of God did not become man immediately after the sin of our first parents, but was promised to them as a Redeemer.

**Question 73:**

How could they be saved who lived before the Son of God became man?

**Answer:**

They who lived before the Son of God became man could be saved by believing in a Redeemer to come, and by keeping the commandments.

**Question 74:**

On what day was the Son of God conceived and made man?

**Answer:**

The Son of God was conceived and made man on Annunciation day-the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

**Question 75:**

On what day was Christ born?

**Answer:**

Christ was born on Christmas day in a stable at Bethlehem, over nineteen hundred years ago.

**Question 76:**

How long did Christ live on earth?

**Answer:**

Christ lived on earth about thirty-three years, and led a most holy life in poverty and suffering.

**Question 77:**

Why did Christ live so long on earth? A. Christ lived so long on earth to show us the way to heaven by His teachings and example.

**Lesson 8: On Our Lord's Passion, Death, Resurrection, and Ascension**

**Question 78:**

What did Jesus Christ suffer?

**Answer:**

Jesus Christ suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.

**Question 79:**

On what day did Christ die?

**Answer:**

Christ died on Good Friday.

**Question 80:**

Why do you call that day "good" on which Christ died so sorrowful a death?

**Answer:**

We call that day "good" on which Christ died because by His death He showed His great love for man, and purchased for him every blessing.

**Question 81:**

Where did Christ die?

**Answer:**

Christ died on Mount Calvary.

**Question 82:**

How did Christ die?

**Answer:**

Christ was nailed to the Cross and died on it between two thieves.

**Question 83:**

Why did Christ suffer and die?

**Answer:**

Christ suffered and died for our sins.

**Question 84:**

What lessons do we learn from the sufferings and death of Christ?

**Answer:**

From the sufferings and death of Christ we learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.

**Question 85:**

Where did Christ's soul go after His death?

**Answer:**

After Christ's death His soul descended into hell.

**Question 86:**

Did Christ's soul descend into the hell of the damned?

**Answer:**

The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest called Limbo, where the souls of the just were waiting for Him.

**Question 87:**

Why did Christ descend into Limbo?

**Answer:**

Christ descended into Limbo to preach to the souls who were in prison-that is, to announce to them the joyful tidings of their redemption.

**Question 88:**

Where was Christ's body while His soul was in Limbo?

**Answer:**

While Christ's soul was in Limbo His body was in the holy sepulchre.

**Question 89:**

On what day did Christ rise from the dead?

**Answer:**

Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.

**Question 90:**

How long did Christ stay on earth after His resurrection?

**Answer:**

Christ stayed on earth forty days after His resurrection to show that He was truly risen from the dead, and to instruct His Apostles.

**Question 91:**

After Christ had remained forty days on earth whither did He go?

**Answer:**

After forty days Christ ascended into heaven, and the day on which He ascended into heaven is called Ascension day.

**Question 92:**

Where is Christ in heaven?

**Answer:**

In heaven Christ sits at the right hand of God the Father Almighty.

**Question 93:**

What do you mean by saying that Christ sits at the right hand Of God?

**Answer:**

When I say that Christ sits at the right hand of God I mean that Christ as God is equal to His Father in all things, and that as man He is in the highest place in heaven next to God.

**Lesson 9: On the Holy Ghost and His Descent upon the Apostles**

**Question 94:**

Who is the Holy Ghost?

**Answer:**

The Holy Ghost is the third Person of the Blessed Trinity.

**Question 95:**

From whom does the Holy Ghost proceed?

**Answer:**

The Holy Ghost proceeds from the Father and the Son.

**Question 96:**

Is the Holy Ghost equal to the Father and the Son?

**Answer:**

The Holy Ghost is equal to the Father and the Son, being the same Lord and God as They are.

**Question 97:**

On what day did the Holy Ghost come down upon the Apostles?

**Answer:**



The Holy Ghost came down upon the Apostles ten days after the Ascension of our Lord; and the day on which He came down upon the Apostles is called Whitsunday, or Pentecost.

**Question 98:**

How did the Holy Ghost come down upon the Apostles?

**Answer:**

The Holy Ghost came down upon the Apostles in the form of tongues of fire.

**Question 99:**

Who sent the Holy Ghost upon the Apostles?

**Answer:**

Our Lord Jesus Christ sent the Holy Ghost upon the Apostles.

**Question 100:**

Why did Christ send the Holy Ghost?

**Answer:**

Christ sent the Holy Ghost to sanctify His Church, to enlighten and strengthen the Apostles, and to enable them to preach the Gospel.

**Question 101:**

Will the Holy Ghost abide with the Church forever?

**Answer:**

The Holy Ghost will abide with the Church forever, and guide it in the way of holiness and truth.

**Lesson 10: On the Effects of the Redemption**

**Question 102:**

Which are the chief effects of the Redemption?

**Answer:**

The chief effects of the Redemption are two: The satisfaction of God's ' justice by Christ's sufferings and death, and the gaining of grace for men.

**Question 103:**

What do you mean by grace?

**Answer:**

By grace I mean a supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.

**Question 104:**

How many kinds of grace are there?

**Answer:**

There are two kinds of grace, sanctifying grace and actual grace.

**Question 105:**

What is sanctifying grace?

**Answer:**

Sanctifying grace is that grace which makes the soul holy and pleasing to God.

**Question 106:**

What do you call those graces or gifts of God by which we believe in Him, hope in Him, and love Him?

**Answer:**

Those graces or gifts of God by which we believe in Him, and hope in Him, and love Him, are called the Divine virtues of Faith, Hope, and Charity.

**Question 107:**

What is Faith?

**Answer:**

Faith is a Divine virtue by which we firmly believe the truths which God has revealed.

**Question 108:**

What is Hope?

**Answer:**

Hope is a Divine virtue by which we firmly trust that God will give us eternal life and the means to obtain it.

**Question 109:**

What is Charity?

**Answer:**

Charity is a Divine virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God.

**Question 110:**

What is actual grace?

**Answer:**

Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good.

**Question 111:**

Is grace necessary to salvation?

**Answer:**

Grace is necessary to salvation, because without grace we can do nothing to merit heaven.

**Question 112:**

Can we resist the grace of God?

**Answer:**

We can and unfortunately often do resist the grace of God.

**Question 113:**

What is the grace of perseverance?

**Answer:**

The grace of perseverance is a particular gift of God which enables us to continue in the state of grace till death.

**Lesson 11: On the Church****Question 114:**

Which are the means instituted by our Lord to enable men at all times to share in the fruits of the Redemption?

**Answer:**

The means instituted by our Lord to enable men at all times to share in the fruits of His Redemption are the Church and the Sacraments.

**Question 115:**

What is the Church?

**Answer:**

The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible head.

**Question 116:**

Who is the invisible Head of the Church?

**Answer:**

Jesus Christ is the invisible Head of the Church.

**Question 117:**

Who is the visible Head of the Church?

**Answer:**

Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church.

**Question 118:**

Why is the Pope, the Bishop of Rome, the visible Head of the Church?

**Answer:**

The Pope, the Bishop of Rome, is the visible Head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the visible Head of the Church.

**Question 119:**

Who are the successors of the other Apostles?

**Answer:**

The successors of the other Apostles are the bishops of the Holy Catholic Church.

**Question 120:**

Why did Christ found the Church?

**Answer:**

Christ founded the Church to teach, govern, sanctify, and save all men.

**Question 121:**

Are all bound to belong to the Church?

**Answer:**

All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it cannot be saved.

**Lesson 12: On the Attributes and Marks of the Church****Question 122:**

Which are the attributes of the Church?

**Answer:**

The attributes of the Church are three: authority infallibility, and indefectibility.

**Question 123:**

What do you mean by the authority of the Church?

**Answer:**

By the authority of the Church I mean the right and power which the Pope and the bishops, as the successors of the Apostles, have to teach and to govern the faithful.

**Question 124:**

What do you mean by the infallibility of the Church?

**Answer:**

By the infallibility of the Church I mean that the Church cannot err when it teaches a doctrine of faith or morals.

**Question 125:**

When does the Church teach infallibly?

**Answer:**

The Church teaches infallibly when it speaks through the Pope and the bishops, united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.

**Question 126:**

What do you mean by the indefectibility of the Church?

**Answer:**

By the indefectibility of the Church I mean that the Church, as Christ founded it, will last till the end of time.

**Question 127:**

In whom are these attributes found in their fullness?

**Answer:**

These attributes are found in their fullness in the Pope, the visible Head of the Church, whose infallible authority to teach bishops, priests, and people in matters of faith or morals will last till the end of the world.

**Question 128:**

Has the Church any marks by which it may be known?

**Answer:**

The Church has four marks by which it may be known: it is One; it is Holy; it is Catholic; it is Apostolic.

**Question 129:**

How is the Church One?

**Answer:**

The Church is One because all its members agree in one faith, are all in one communion, and are all under one Head.

**Question 130:**

How is the Church Holy?

**Answer:**

The Church is Holy because its founder, Jesus Christ, is holy; because it teaches a holy doctrine; invites all to a holy life; and because of the eminent holiness of so many thousands of its children.

**Question 131:**

How is the Church Catholic or universal?

**Answer:**

The Church is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.

**Question 132:**

How is the Church Apostolic?

**Answer:**

The Church is Apostolic because it was founded by Christ on His Apostles, and is governed by their lawful successors, and because it has never ceased, and never will cease, to teach their doctrine.

**Question 133:**

In which Church are these attributes and marks found?

**Answer:**

These attributes and marks are found in the Holy Roman Catholic Church alone.

**Question 134:**

From whom does the Church derive its undying life and infallible authority?

**Answer:**

The Church derives its undying life and infallible authority from the Holy Ghost, the spirit of truth, who abides with it forever.

**Question 135:**

By whom is the Church made and kept One, Holy, and Catholic?

**Answer:**

The Church is made and kept One, Holy, and Catholic by the Holy Ghost, the spirit of love and holiness, who unites and sanctifies its members throughout the world.

**Lesson 13: On the Sacraments in General****Question 136:**

What is a Sacrament?

**Answer:**

A Sacrament is an outward sign instituted by Christ to give grace.

**Question 137:**

How many Sacraments are there?

**Answer:**

There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

**Question 138:**

Whence have the Sacraments the power of giving grace?

**Answer:**

The Sacraments have the power of giving grace from the merits of Jesus Christ.

**Question 139:**

What grace do the Sacraments give?

**Answer:**

Some of the Sacraments give sanctifying grace, and others increase it in our souls.

**Question 140:**

Which are the Sacraments that give sanctifying grace?

**Answer:**

The Sacraments that give sanctifying grace are Baptism and Penance; and they are called Sacraments of the dead.

**Question 141:**

Why are Baptism and Penance called Sacraments of the dead?

**Answer:**

Baptism and Penance are called Sacraments of the dead, because they take away sin, which is the death of the soul, and give grace, which is its life.

**Question 142:**

Which are the Sacraments that increase sanctifying grace in our soul?

**Answer:**

The Sacraments that increase sanctifying grace in our soul are: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony; and they are called Sacraments of the living.

**Question 143:**

Why are Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony called Sacraments of the living?

**Answer:**

Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony are called Sacraments of the living, because those who receive them worthily are already living the life of grace.

**Question 144:**

What sin does he commit who receives the Sacraments of the living in mortal sin?

**Answer:**

He who receives the Sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing.

**Question 145:**

Besides sanctifying grace do the Sacraments give any other grace?

**Answer:**

Besides sanctifying grace the Sacraments give another grace, called sacramental.

**Question 146:**

What is sacramental grace?

**Answer:**

Sacramental grace is a special help which God gives, to attain the end for which He instituted each Sacrament.

**Question 147:**

Do the Sacraments always give grace?

**Answer:**

The Sacraments always give grace, if we receive them with the right dispositions.

**Question 148:**

Can we receive the Sacraments more than once?

**Answer:**

We can receive the Sacraments more than once, except Baptism, Confirmation, and Holy Orders.

**Question 149:**

Why can we not receive Baptism, Confirmation, and Holy Orders more than once?

**Answer:**

We cannot receive Baptism, Confirmation, and Holy Orders more than once, because they imprint a character in the soul.

**Question 150:**

What is the character which these Sacraments imprint in the soul?

**Answer:**

The character which these Sacraments imprint in the soul is a spiritual mark which remains forever.

**Question 151:**

Does this character remain in the soul even after death?

**Answer:**

This character remains in the soul even after death: for the honor and glory of those who are saved; for the shame and punishment of those who are lost.

**Lesson 14: On Baptism****Question 152:**

What is Baptism?

**Answer:**

Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God,

and heirs of heaven. 153. Q Are actual sins ever remitted by Baptism?

**Answer:**

Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any.

**Question 154:**

Is Baptism necessary to salvation?

**Answer:**

Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven.

**Question 155:**

Who can administer Baptism?

**Answer:**

The priest is the ordinary minister of Baptism; but in case of necessity any one who has the use of reason may baptize.

**Question 156:**

How is Baptism given?

**Answer:**

Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

**Question 157:**

How many kinds of Baptism are there?

**Answer:**

There are three kinds of Baptism: Baptism of water, of desire, and of blood.

**Question 158:**

What is Baptism of water?

**Answer:**

Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

**Question 159:**

What is Baptism of desire?

**Answer:**

Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

**Question 160:**

What is Baptism of blood?

**Answer:**

Baptism of blood is the shedding of one's blood for the faith of Christ.

**Question 161:**

Is Baptism of desire or of blood sufficient to produce the effects of Baptism of water?

**Answer:**

Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

**Question 162:**

What do we promise in Baptism?

**Answer:**

In Baptism we promise to renounce the devil with all his works and pomps.

**Question 163:**

Why is the name of a saint given in Baptism?

**Answer:**

The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him for a protector.

**Question 164:**

Why are godfathers and godmothers given in Baptism?

**Answer:**

Godfathers and godmothers are given in Baptism in order that they may promise, in the name of the child, what the child itself would promise if it had the use of reason.

**Question 165:**

What is the obligation of a godfather and a godmother?

**Answer:**

The obligation of a godfather and a godmother is to instruct the child in its religious duties, if the parents neglect to do so or die.

**Lesson 15: On Confirmation****Question 166:**

What is Confirmation?

**Answer:**

Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.

**Question 167:**

Who administers Confirmation?

**Answer:**

The bishop is the ordinary minister of Confirmation.

**Question 168:**

How does the bishop give Confirmation?

**Answer:**

The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with holy chrism in the form of a cross.

**Question 169:**

What is holy chrism?

**Answer:**

Holy chrism is a mixture of olive-oil and balm, consecrated by the bishop.

**Question 170:**

What does the bishop say in anointing the person he confirms?

**Answer:**

In anointing the person he confirms the bishop says: I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

**Question 171:**

What is meant by anointing the forehead with chrism in the form of a cross?



**Answer:**

By anointing the forehead with chrism in the form of a cross is meant, that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it.

**Question 172:**

Why does the bishop give the person he confirms a slight blow on the cheek?

**Answer:**

The bishop gives the person he confirms a slight blow on the cheek, to put him in mind that he must be ready to suffer everything, even death, for the sake of Christ.

**Question 173:**

To receive Confirmation worthily is it necessary to be in the state of grace?

**Answer:**

To receive Confirmation worthily it is necessary to be in the state of grace.

**Question 174:**

What special preparation should be made to receive Confirmation?

**Answer:**

Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament.

**Question 175:**

Is it a sin to neglect Confirmation?

**Answer:**

It is a sin to neglect Confirmation, especially in these evil days when faith and morals are exposed to so many and such violent temptations.

**Lesson 16: On the Gifts and Fruits of the Holy Spirit****Question 176:**

Which are the effects of Confirmation?

**Answer:**

The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.

**Question 177:**

Which are the gifts of the Holy Ghost?

**Answer:**

The gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord.

**Question 178:**

Why do we receive the gift of Fear of the Lord?

**Answer:**

We receive the gift of Fear of the Lord to fill us with a dread of sin.

**Question 179:**

Why do we receive the gift of Piety?

**Answer:**

We receive the gift of Piety to make us love God as a Father and obey Him because we love Him.

**Question 180:**

Why do we receive the gift of Knowledge?

**Answer:**

We receive the gift of Knowledge to enable us to discover the will of God in all things.

**Question 181:**

Why do we receive the gift of Fortitude?

**Answer:**

We receive the gift of Fortitude to strengthen us to do the will of God in all things. 182. Q Why do we receive the gift of Counsel?

**Answer:**

We receive the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation.

**Question 183:**

Why do we receive the gift of Understanding?

**Answer:**

We receive the gift of Understanding to enable us to know more clearly the mysteries of faith.

**Question 184:**

Why do we receive the gift of Wisdom?

**Answer:**

We receive the gift of Wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.

**Question 185:**

Which are the Beatitudes?

**Answer:**

The Beatitudes are: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven.

**Question 186:**

Which are the twelve fruits of the Holy Ghost?

**Answer:**

The twelve fruits of the Holy Ghost are Charity, Joy, Peace, Patience, Benignity, Goodness, Long-suffering, Mildness, Faith, Modesty, Continency, and Chastity.

**Lesson 17: On the Sacrament of Penance****Question 187:**

What is the Sacrament of Penance?

**Answer:**

Penance is a Sacrament in which the sins committed after Baptism are forgiven.

**Question 188:**

How does the Sacrament of Penance remit sin, and restore to the soul the friendship of God?

**Answer:**

The Sacrament of Penance remits sins and restores the friendship of God to the soul by means of the absolution of the priest.

**Question 189:**

How do you know that the priest has the power of absolving from the sins committed after Baptism?

**Answer:**

I know that the priest has the power of absolving from the sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."

**Question 190:**

How do the priests of the Church exercise the power of forgiving sins?

**Answer:**

The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.

**Question 191:**

What must we do to receive the Sacrament of Penance worthily?

**Answer:**

To receive the Sacrament of Penance worthily we must do five things: We must examine our conscience. We must have sorrow for our sins. We must make a firm resolution never more to offend God. We must confess our sins to the priest. We must accept the penance which the priest gives us.

**Question 192:**

What is the examination of conscience?

**Answer:**

The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession.

**Question 193:**

How can we make a good examination of conscience?

**Answer:**

We can make a good examination of conscience by calling to memory the commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed.

**Question 194:**

What should we do before beginning the examination of conscience?

**Answer:**

Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them.

**Lesson 18: On Contrition**

**Question 195:**

What is Contrition, or sorrow for sin?

**Answer:**

Contrition, or sorrow for sin, is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.

**Question 196:**

What kind of sorrow should we have for our sins?

**Answer:**

The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign.

**Question 197:**

What do you mean by saying that our sorrow should be interior?

**Answer:**

When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips.

**Question 198:**

What do you mean by saying that our sorrow should be supernatural?

**Answer:**

When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives.

**Question 199:**

What do you mean by saying that our sorrow should be universal?

**Answer:**

When I say that our sorrow should be universal, I mean that we should be sorry for all our mortal sins without exception.

**Question 200:**

What do you mean when you say that our sorrow should be sovereign?

**Answer:**

When I say that our sorrow should be sovereign, I mean that we should grieve more for having offended God than for any other evil that can befall us.

**Question 201:**

Why should we be sorry for our sins?

**Answer:**

We should be sorry for our sins, because sin is the greatest of evils and an offense against God our Creator, Preserver, and Redeemer, and because it shuts us out of heaven and condemns us to the eternal pains of hell.

**Question 202:**

How many kinds of contrition are there?

**Answer:**

There are two kinds of contrition: perfect contrition and imperfect contrition.

**Question 203:**

What is perfect contrition?

**Answer:**

Perfect contrition is that which fills us with sorrow and hatred for sin, because it offends God, who is infinitely good in Himself and worthy of all love.

**Question 204:**

What is imperfect contrition?

**Answer:**

Imperfect contrition is that by which we hate what offends God, because by it we lose heaven and deserve hell; or because sin is so hateful in itself.

**Question 205:**

Is imperfect contrition sufficient for a worthy confession?

**Answer:**

Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have perfect contrition.

**Question 206:**

What do you mean by a firm purpose of sinning no more?

**Answer:**

By a firm purpose of sinning no more I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions.

**Question 207:**

What do you mean by the near occasions of sin?

**Answer:**

By the near occasions of sin I mean all the persons, places, and things that may easily lead us into sin.

**Lesson 19: On Confession**

**Question 208:**

What is Confession?

**Answer:**

Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.

**Question 209:**

What sins are we bound to confess?

**Answer:**

We are bound to confess all our mortal sins. but it is well also to confess our venial sins.

**Question 210:**

Which are the chief qualities of a good Confession?

**Answer:**

The chief qualities of a good Confession are three: it must be humble, sincere, and entire.

**Question 211:**

When is our Confession humble?

**Answer:**

Our Confession is humble, when we accuse our selves of our sins, with a deep sense of shame and sorrow for having offended God.

**Question 212:**

When is our Confession sincere?

**Answer:**

Our Confession is sincere, when we tell our sins honestly and truthfully, neither exaggerating nor excusing them.

**Question 213:**

When is our Confession entire?

**Answer:**

Our Confession is entire, when we tell the number and kinds of our sins and the circumstances which change their nature.

**Question 214:**

What should we do if we cannot remember the number of our sins?

**Answer:**

If we cannot remember the number of our sins, we should tell the number as nearly as possible, and say how often we may have sinned in a day, a week, or a month, and how long the habit or practice has lasted.

**Question 215:**

Is our Confession worthy if, without our fault, we forget to confess a mortal sin?

**Answer:**

If without our fault we forget to confess a mortal sin, our Confession is worthy, and the sin is forgiven; but it must be told in Confession if it again comes to our mind.

**Question 216:**

Is it a grievous offense willfully to conceal a mortal sin in Confession?

**Answer:**

It is a grievous offense willfully to conceal a mortal sin in Confession, because we thereby tell a lie to the Holy Ghost, and make our Confession worthless.

**Question 217:**

What must he do who has willfully concealed a mortal sin in Confession?

**Answer:**

He who has willfully concealed a mortal sin in Confession must not only confess it, but must also repeat all the sins he has committed since his last worthy Confession.

**Question 218:**

Why does the priest give us a penance after Confession?

**Answer:**

The priest gives us a penance after Confession, that we may satisfy God for the temporal punishment due to our sins.

**Question 219:**

Does not the Sacrament of Penance remit all punishment due to sin?

**Answer:**

The Sacrament of Penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins.

**Question 220:**

Why does God require a temporal punishment as a satisfaction for sin?

**Answer:**

God requires a temporal punishment as a satisfaction for sin, to teach us the great evil of sin and to prevent us from falling again.

**Question 221:**

Which are the chief means by which we satisfy God for the temporal punishment due to sin?

**Answer:**

The chief means by which we satisfy God for the temporal punishment due to sin are: Prayer, Fasting, Almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life.

**Question 222:**

Which are the chief spiritual works of mercy?

**Answer:**

The chief spiritual works of mercy are seven: To admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

**Question 223:**

Which are the chief corporal works of mercy?

**Answer:**

The chief corporal works of mercy are seven: To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead.

## **Lesson 20: On the Manner of Making a Good Confession**

### **Question 224:**

What should we do on entering the confessional?

#### **Answer:**

On entering the confessional we should kneel, make the sign of the Cross, and say to the priest, Bless me, Father; then add, I confess to Almighty God and to you, Father, that I have sinned.

### **Question 225:**

Which are the first things we should tell the priest in Confession?

#### **Answer:**

The first things we should tell the priest in Confession are the time of our last Confession, and whether we said the penance and went to Holy Communion.

### **Question 226:**

After telling the time of our last Confession and Communion what should we do?

#### **Answer:**

After telling the time of our last Confession and Communion we should confess all the mortal sins we have since committed, and all the venial sins we may wish to mention.

### **Question 227:**

What must we do when the confessor asks us questions?

#### **Answer:**

When the confessor asks us questions we must answer them truthfully and clearly.

### **Question 228:**

What should we do after telling our sins?

#### **Answer:**

After telling our sins we should listen with attention to the advice which the confessor may think proper to give.

### **Question 229:**

How should we end our Confession?

#### **Answer:**

We should end our Confession by saying, I also accuse myself of all the sins of my past life, telling, if we choose, one or several of our past sins.

### **Question 230:**

What should we do while the priest is giving us absolution?

#### **Answer:**

While the priest is giving us absolution we should from our heart renew the Act of Contrition.

## **Lesson 21: On Indulgences**

### **Question 231:**

What is an Indulgence?

#### **Answer:**

An Indulgence is the remission in whole or in part of the temporal punishment due to sin.

### **Question 232:**

Is an Indulgence a pardon of sin, or a license to commit sin?

#### **Answer:**

An Indulgence is not a pardon of sin, nor a license to commit sin, and one who is in a state of mortal sin cannot gain an Indulgence.

**Question 233:**

How many kinds of Indulgences are there?

**Answer:**

There are two kinds of Indulgences-Plenary and Partial.

**Question 234:**

What is a Plenary Indulgence?

**Answer:**

A Plenary Indulgence is the full remission of the temporal punishment due to sin.

**Question 235:**

What is a Partial Indulgence?

**Answer:**

A Partial Indulgence is the remission of a part of the temporal punishment due to sin.

**Question 236:**

How does the Church by means of Indulgences remit the temporal punishment due to sin?

**Answer:**

The Church by means of Indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.

**Question 237:**

What must we do to gain an Indulgence?

**Answer:**

To gain an Indulgence we must be in the state of grace and perform the works enjoined.

**Lesson 22: On the Holy Eucharist****Question 238:**

What is the Holy Eucharist?

**Answer:**

The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

**Question 239:**

When did Christ institute the Holy Eucharist?

**Answer:**

Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

**Question 240:**

Who were present when our Lord instituted the Holy Eucharist?

**Answer:**

When our Lord instituted the Holy Eucharist the twelve Apostles were present.

**Question 241:**

How did our Lord institute the Holy Eucharist?

**Answer:**

Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying: Take ye and eat. This is My body; and then by taking the cup of wine, blessing and giving it, saying to them: Drink ye all of this. This is My blood which shall be shed for the remission of Sins. Do this for a commemoration of Me.



**Question 242:**

What happened when our Lord said, This is My body; this is My blood?

**Answer:**

When our Lord said, This is My body, the substance of the bread was changed into the substance of His body; when He said, This is My blood, the substance of the wine was changed into the substance of His blood.

**Question 243:**

Is Jesus Christ whole and entire both under the form of bread and under the form of wine?

**Answer:**

Jesus Christ is whole and entire both under the form of bread and Under the form of wine.

**Question 244:**

Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of our Lord?

**Answer:**

After the substance of the bread and wine had been changed into the substance of the body and blood of our Lord there remained only the appearances of bread and wine.

**Question 245:**

What do you mean by the appearances of bread and wine?

**Answer:**

By the appearances of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses.

**Question 246:**

What is this change of the bread and wine into the body and blood of our Lord called?

**Answer:**

This change of the bread and wine into the body and blood of our Lord is called Transubstantiation.

**Question 247:**

How was the substance of the bread and wine changed into the substance of the body and blood of Christ?

**Answer:**

The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.

**Question 248:**

Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?

**Answer:**

This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

**Question 249:**

When did Christ give His priests the power to change bread and wine into His body and blood?

**Answer:**

Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, Do this in commemoration of Me.

**Question 250:**

How do the priests exercise this power of changing bread and wine into the body and blood of Christ?

**Answer:**

The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: This is My body; this is My blood.

### **Lesson 23: On the Ends for Which the Holy Eucharist was Instituted**

#### **Question 251:**

Why did Christ institute the Holy Eucharist?

#### **Answer:**

Christ instituted the Holy Eucharist: 1.To unite us to Himself and to nourish our soul with His divine life. 2.To increase sanctifying grace and all virtues in our soul. 3.To lessen our evil inclinations. 4.To be a pledge of everlasting life. 5.To fit our bodies for a glorious resurrection. 6.To continue the sacrifice of the Cross in His Church.

#### **Question 252:**

How are we united to Jesus Christ in the Holy Eucharist?

#### **Answer:**

We are united to Jesus Christ in the Holy Eucharist by means of Holy Communion.

#### **Question 253:**

What is Holy Communion?

#### **Answer:**

Holy Communion is the receiving of the body and blood of Christ.

#### **Question 254:**

What is necessary to make a good Communion?

#### **Answer:**

To make a good Communion it is necessary to be in the state of sanctifying grace, to have a right intention, and to obey the laws of fasting. (See Question 257)

#### **Question 255:**

Does he who receives Communion in mortal sin receive the body and blood of Christ?

#### **Answer:**

He who receives Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege.

#### **Question 256:**

Is it enough to be free from mortal sin to receive Plentifully the graces of Holy Communion?A.To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin, and should make acts of faith, hope, and love.

#### **Question 257:**

What is the fast necessary for Holy Communion?

#### **Answer:**

The fast necessary for Holy Communion is to abstain from all food, beverages, and alcoholic drinks for one hour before Holy Communion. Water may be taken at any time. The sick may take food, non-alcoholic drinks, and any medicine up to Communion time. \* \* This answer has been changed in the 1977 printing to bring it up to date with the current rules.

#### **Question 258:**

Is any one ever allowed to receive Holy Communion when not fasting?

#### **Answer:**

Any one in danger of death is allowed to receive Holy Communion when not fasting or when it is necessary to save the Blessed Sacrament from insult or injury.

**Question 259:**

When are we bound to receive Holy Communion?

**Answer:**

We are bound to receive Holy Communion, under pain of mortal sin, during the Easter time and when in danger of death.

**Question 260:**

Is it well to receive Holy Communion often?

**Answer:**

It is well to receive Holy Communion often, as nothing is a greater aid to a holy life than often to receive the Author of all grace and the Source of all good.

**Question 261:**

What should we do after Holy Communion?

**Answer:**

After Holy Communion we should spend some time in adoring our Lord, in thanking Him for the grace we have received, and in asking Him for the blessings we need.

**Lesson 24: On the Sacrifice of the Mass****Question 262:**

When and where are the bread and wine changed into the body and blood of Christ?

**Answer:**

The bread and wine are changed into the body and blood of Christ at the Consecration in the Mass.

**Question 263:**

What is the Mass?

**Answer:**

The Mass is the unbloody sacrifice of the body and blood of Christ.

**Question 264:**

What is a sacrifice?

**Answer:**

A sacrifice is the offering of an object by a priest to God alone, and the consuming of it to acknowledge that He is the Creator and Lord of all things.

**Question 265:**

Is the Mass the same sacrifice as that of the Cross?

**Answer:**

The Mass is the same sacrifice as that of the Cross.

**Question 266:**

How is the Mass the same sacrifice as that of the Cross?

**Answer:**

The Mass is the same sacrifice as that of the Cross because the offering and the priest are the same-Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross.

**Question 267:**

What were the ends for which the sacrifice of the Cross was offered?

**Answer:**

The ends for which the sacrifice of the Cross was offered were: 1.To honor and glorify God; 2.To thank Him for all the graces bestowed on the whole world; 3.To satisfy God's justice for the sins of men; 4.To obtain all graces and blessings.

**Question 268:**

Is there any difference between the sacrifice of the Cross and the sacrifice of the Mass?

**Answer:**

Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the sacrifice of the Mass, through the separate consecration of the bread and the wine, represents His death on the Cross.

**Question 269:**

How should we assist at Mass?

**Answer:**

We should assist at Mass with great interior recollection and piety and with every outward mark of respect and devotion.

**Question 270:**

Which is the best manner of hearing Mass?

**Answer:**

The best manner of hearing Mass is to offer it to God with the priest for the same purpose for which it is said, to meditate on Christ's sufferings and death, and to go to Holy Communion.

**Lesson 25: On Extreme Unction and Holy Orders****Question 271:**

What is the Sacrament of Extreme Unction?

**Answer:**

Extreme Unction is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

**Question 272:**

When should we receive Extreme Unction?

**Answer:**

We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident.

**Question 273:**

Should we wait until we are in extreme danger before we receive Extreme Unction?

**Answer:**

We should not wait until we are in extreme danger before we receive Extreme Unction, but if possible we should receive it whilst we have the use of our senses.

**Question 274:**

Which are the effects of the Sacrament of Extreme Unction?

**Answer:**

The effects of Extreme Unction are: 5.To comfort us in the pains of sickness and to strengthen us against temptation; 6.To remit venial sins and to cleanse our soul from the remains of sin; 7.To restore us to health, when God sees fit.

**Question 275:**

What do you mean by the remains of sin?

**Answer:**

By the remains of sin I mean the inclination to evil and the weakness of the will which are the result of our sins, and which remain after our sins have been forgiven.

**Question 276:**

How should we receive the Sacrament of Extreme Unction?

**Answer:**

We should receive the Sacrament of Extreme Unction in the state of grace, and with lively faith and resignation to the will of God.

**Question 277:**

Who is the minister of the Sacrament of Extreme Unction?

**Answer:**

The priest is the minister of the Sacrament of Extreme Unction.

**Question 278:**

What is the Sacrament of Holy Orders?

**Answer:**

Holy Orders is a Sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties.

**Question 279:**

What is necessary to receive Holy orders worthily?

**Answer:**

To receive Holy Orders worthily it is necessary to be in the state of grace, to have the necessary knowledge and a divine call to this sacred office.

**Question 280:**

How should Christians look upon the priests of the Church?

**Answer:**

Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries.

**Question 281:**

Who can confer the Sacrament of Holy Orders?

**Answer:**

Bishops can confer the Sacrament of Holy Orders.

**Lesson 26: On Matrimony****Question 282:**

What is the Sacrament of Matrimony?

**Answer:**

The Sacrament of Matrimony is the Sacrament which unites a Christian man and woman in lawful marriage.

**Question 283:**

Can a Christian man and woman be united in lawful marriage in any other way than by the Sacrament of Matrimony?

**Answer:**

A Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a Sacrament.

**Question 284:**

Can the bond of Christian marriage be dissolved by any human power?

**Answer:**

The bond of Christian marriage cannot be dissolved by any human power.

**Question 285:**

Which are the effects of the Sacrament of Matrimony?

**Answer:**

The effects of the Sacrament of Matrimony are: 7.To sanctify the love of husband and wife; 8.To give them grace to bear with each other's weaknesses; 9.To enable them to bring up their children in the fear and love of God.

**Question 286:**

To receive the Sacrament of matrimony worthily is it necessary to be in the state of grace?

**Answer:**

To receive the Sacrament of Matrimony worthily it is necessary to be in the state of grace, and it is necessary also to comply with the laws of the Church.

**Question 287:**

Who has the right to make laws concerning the Sacrament of marriage?

**Answer:**

The Church alone has the right to make laws concerning the Sacrament of marriage, though the state also has the right to make laws concerning the civil effects of the marriage contract.

**Question 288:**

Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

**Answer:**

The Church does forbid the marriage of Catholics with persons who have a different religion or no religion at all.

**Question 289:**

Why does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

**Answer:**

The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally lead to indifference, loss of faith, and to the neglect of the religious education of the children.

**Question 290:**

Why do many marriages prove unhappy?

**Answer:**

Many marriages prove unhappy because they are entered into hastily and without worthy motives.

**Question 291:**

How should Christians prepare for a holy and happy marriage?

**Answer:**

Christians should prepare for a holy and happy marriage by receiving the Sacraments of Penance and Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastors.

**Lesson 27: On the Sacramentals****Question 292:**

What is a sacramental?

**Answer:**

A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.

**Question 293:**

What is the difference between the Sacraments and the sacramentals?

**Answer:**

The difference between the Sacraments and the sacramentals is: 1.The Sacraments were instituted by Jesus Christ and the sacramentals were instituted by the Church; 2.The Sacraments give grace of themselves when we place no obstacle in the way; the sacramentals excite in us pious dispositions, by means of which we may obtain grace.

**Question 294:**

Which is the chief sacramental used in the Church?

**Answer:**

The chief sacramental used in the Church is the sign of the Cross.

**Question 295:**

How do we make the sign of the Cross?

**Answer:**

We make the sign of the Cross by putting the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying, In the name of the Father and of the Son, and of the Holy Ghost. Amen.

**Question 296:**

Why do we make the sign of the Cross?

**Answer:**

We make the sign of the Cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.

**Question 297:**

How is the sign of the Cross a profession of faith in the chief mysteries of our religion?

**Answer:**

The sign of the Cross is a profession of faith in the chief mysteries of our religion because it expresses the mysteries of the Unity and Trinity of God and of the Incarnation and death of our Lord.

**Question 298:**

How does the sign of the Cross express the mystery of the Unity and Trinity of God?

**Answer:**

The words, In the name, express the Unity of God; the words that follow, of the Father, and of the Son, and of the Holy Ghost, express the mystery of the Trinity.

**Question 299:**

How does the sign of the Cross express the mystery of the Incarnation and death of our Lord?

**Answer:**

The sign of the Cross expresses the mystery of the Incarnation by reminding us that the Son of God, having become man, suffered death on the cross.

**Question 300:**

What other sacramental is in very frequent use?

**Answer:**

Another sacramental in very frequent use is holy water.

**Question 301:**

What is holy water?

**Answer:**

Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of darkness.

**Question 302:**

Are there other sacramentals besides the sign of the Cross and holy water?

**Answer:**

Besides the sign of the Cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars.

**Lesson 28: On Prayer****Question 303:**

Is there any other means of obtaining God's grace than the Sacraments?

**Answer:**

There is another means of obtaining God's grace, and it is prayer.

**Question 304:**

What is prayer?

**Answer:**

Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for His benefits, to ask His forgiveness, and to beg of Him all the graces we need whether for soul or body.

**Question 305:**

Is prayer necessary to salvation?

**Answer:**

Prayer is necessary to salvation, and without it no one having the use of reason can be saved.

**Question 306:**

At what particular times should we pray?

**Answer:**

We should pray particularly on Sundays and holydays, every morning and night, in all dangers, temptations, and afflictions.

**Question 307:**

How should we pray?

**Answer:**

We should pray: 3. With attention; 4. With a sense of our own helplessness and dependence upon God; 5. With a great desire for the graces we beg of God; 6. With trust in God's goodness; 7. With perseverance.

**Question 308:**

Which are the prayers most recommended to Us?

**Answer:**

The prayers most recommended to us are the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, and the Acts of Faith, Hope, Love, and Contrition.

**Question 309:**

Are prayers said with distractions of any avail?

**Answer:**

Prayers said with willful distractions are of no avail.

**Lesson 29: On the Commandment of God****Question 310:**

is it enough to belong to God's Church in order to be saved?

**Answer:**



It is not enough to belong to the Church in order to be saved, but we must also keep the Commandments of God and of the Church.

**Question 311:**

Which are the Commandments that contain the whole law of God?

**Answer:**

The Commandments which contain the whole law of God are these two: 8. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength, and with thy whole mind; 9. Thou shalt love thy neighbor as thyself.

**Question 312:**

Why do these two Commandments of the love of God and of our neighbor contain the whole law of God?

**Answer:**

These two Commandments of the love of God and of our neighbor contain the whole law of God because all the other Commandments are given either to help us to keep these two, or to direct us how to shun what is opposed to them.

**Question 313:**

Which are the Commandments of God?

**Answer:**

The Commandments of God are these ten. 1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods.

**Question 314:**

Who gave the Ten Commandments?

**Answer:**

God Himself gave the Ten Commandments to Moses on Mount Sinai. and Christ our Lord confirmed them.

**Lesson 30: On the First Commandment**

**Question 315:**

What is the first Commandment?

**Answer:**

The first Commandment is: I am the Lord thy God: thou shalt not have strange gods before Me.

**Question 316:**

How does the first Commandment help us to keep the great Commandment of the love of God?

**Answer:**

The first Commandment helps us to keep the great Commandment of the love of God because it commands us to adore God alone.

**Question 317:**

How do we adore God?

**Answer:**

We adore God by faith, hope, and charity, by prayer and sacrifice.

**Question 318:**

How may the first Commandment be broken?

**Answer:**

The first Commandment may be broken by giving to a creature the honor which belongs to God alone; by false worship; and by attributing to a creature a perfection which belongs to God alone.

**Question 319:**

Do those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortune-tellers, and the like, sin against the first Commandment?

**Answer:**

Those who make use of spells and charms, or who believe in dreams, in mediums, spiritists, fortunetellers and the like, sin against the first Commandment, because they attribute to creatures perfections which belong to God alone.

**Question 320:**

Are sins against faith, hope and charity also sins against the first Commandment?

**Answer:**

Sins against faith, hope, and charity are also sins against the first Commandment.

**Question 321:**

How does a person sin against faith?

**Answer:**

A person sins against faith: 1.by not trying to know what God has taught; 2.by refusing to believe all that God has taught; 3.by neglecting to profess his belief in what God has taught.

**Question 322:**

How do we fail to try to know what God has taught?

**Answer:**

We fail to try to know what God has taught by neglecting to learn the Christian doctrine.

**Question 323:**

Who are they who do not believe all that God has taught?

**Answer:**

They who do not believe all that God has taught are the heretics and infidels.

**Question 324:**

Who are they who neglect to profess their belief in what-God has taught?

**Answer:**

They who neglect to profess their belief in what God has taught are all those who fail to acknowledge the true Church in which they really believe.

**Question 325:**

Can they who fail to profess their faith in the true Church in which they believe expect to be saved while in that state?

**Answer:**

They who fail to profess their faith in the true Church in which they believe cannot expect to be saved while in that state, for Christ has said: "Whoever shall deny Me before men, I will also deny him before My Father who is in heaven."

**Question 326:**

Are we obliged to make open profession of our faith?

**Answer:**

We are obliged to make open profession of our faith as often as God's honor, our neighbor's spiritual

good, or our own requires it. "Whosoever," says Christ, "shall confess Me before men, I will also confess him before My Father who is in heaven."

**Question 327:**

Which are the sins against hope?

**Answer:**

The sins against hope are presumption and despair.

**Question 328:**

What is presumption?

**Answer:**

Presumption is a rash expectation of salvation without making proper use of the necessary means to obtain it.

**Question 329:**

What is despair?

**Answer:**

Despair is the loss of hope in God's mercy.

**Question 330:**

How do we sin against the love of God?

**Answer:**

We sin against the love of God by all sin, but particularly by mortal sin.

**Lesson 31: The First Commandment = On the Honor and Invocation of Saints**

**Question 331:**

Does the first Commandment forbid the honoring of the saints?

**Answer:**

The first Commandment does not forbid the honoring of the saints, but rather approves of it; because by honoring the saints, who are the chosen friends of God, we honor God Himself.

**Question 332:**

Does the first Commandment forbid us to pray to the saints?

**Answer:**

The first Commandment does not forbid us to pray to the saints.

**Question 333:**

What do we mean by praying to the saints?

**Answer:**

By praying to the saints we mean the asking of their help and prayers.

**Question 334:**

How do we know that the saints hear us?

**Answer:**

We know that the saints hear us, because they are with God, who makes our prayers known to them.

**Question 335:**

Why do we believe that the saints will help us?

**Answer:**

We believe that the saints will help us because both they and we are members of the same Church. and they love us as their brethren.

**Question 336:**

How are the saints and we members of the same Church?

**Answer:**

The saints and we are members of the same Church, because the Church in heaven and the Church on earth are one and the same Church, and all its members are in communion with one another.

**Question 337:**

What is the communion of the members of the Church called?

**Answer:**

The communion of the members of the Church is called the communion of saints.

**Question 338:**

What does the communion of saints mean?

**Answer:**

The communion of saints means the union which exists between the members of the Church on earth with one another, and with the blessed in heaven and with the suffering souls in purgatory.

**Question 339:**

What benefits are derived from the communion of saints?

**Answer:**

The following benefits are derived from the communion of saints:--the faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the saints in heaven, while both the saints in heaven and the faithful on earth help the souls in purgatory.

**Question 340:**

Does the first Commandment forbid us to honor relics?

**Answer:**

The first Commandment does not forbid us to honor relics, because relics are the bodies of the saints, or objects directly connected with them or with our Lord.

**Question 341:**

Does the first Commandment forbid the making of images?

**Answer:**

The first Commandment does forbid the making of images if they are made to be adored as gods, but it does not forbid the making of them to put us in mind of Jesus Christ, His Blessed Mother, and the saints.

**Question 342:**

Is it right to show respect to the pictures and images of Christ and His saints?

**Answer:**

It is right to show respect to the pictures and images of Christ and His saints, because they are the representations and memorials of them.

**Question 343:**

Is it allowed to pray to the crucifix or to the images and relics of the saints?

**Answer:**

It is not allowed to pray to the crucifix or images and relics of the saints, for they have no life, nor power to help us, nor sense to hear us.

**Question 344:**

Why do we pray before the crucifix and the images and relics of the saints?

**Answer:**

We pray before the crucifix and images and relics of the saints because they enliven our devotion by

exciting pious affections and desires, and by reminding us of Christ and of the saints, that we may imitate their virtues.

### **Lesson 32: From the Second to the Fourth Commandment**

**Question 345:**

What is the second Commandment?

**Answer:**

The second Commandment is: Thou shalt not take the name of the Lord thy God in vain.

**Question 346:**

What are we commanded by the second Commandment?

**Answer:**

We are commanded by the second Commandment to speak with reverence of God and of the saints, and of all holy things, and to keep our lawful oaths and vows.

**Question 347:**

What is an oath?

**Answer:**

An oath is the calling upon God to witness the truth of what we say.

**Question 348:**

When may we take an oath?

**Answer:**

We may take an oath when it is ordered by lawful authority or required for God's honor or for our own or our neighbor's good.

**Question 349:**

What is necessary to make an oath lawful?

**Answer:**

To make an oath lawful it is necessary that what we swear to, be true, and that there be a sufficient cause for taking an oath.

**Question 350:**

What is a vow?

**Answer:**

A vow is a deliberate promise made to God to do something that is pleasing to Him.

**Question 351:**

Is it a sin not to fulfill our vows?

**Answer:**

Not to fulfill our vows is a sin, mortal or venial, according to the nature of the vow and the intention we had in making it.

**Question 352:**

What is forbidden by the second Commandment?

**Answer:**

The second Commandment forbids all false, rash, unjust, and unnecessary oaths, blasphemy, cursing, and profane words.

**Question 353:**

What is the third Commandment?

**Answer:**

The third Commandment is: Remember thou keep holy the Sabbath day.

**Question 354:**

What are we commanded by the third Commandment?

**Answer:**

By the third Commandment we are commanded to keep holy the Lord's day and the holydays of obligation, on which we are to give our time to the service and worship of God.

**Question 355:**

How are we to worship God on Sundays and holydays of obligation?

**Answer:**

We are to worship God on Sundays and holydays of obligation by hearing Mass, by prayer, and by other good works.

**Question 356:**

Are the Sabbath day and the Sunday the same?

**Answer:**

The Sabbath day and the Sunday are not the same. The Sabbath is the seventh day of the week, and is the day which was kept holy in the Old Law; the Sunday is the first day of the week, and is the day which is kept holy in the New Law.

**Question 357:**

Why does the Church command us to keep the Sunday holy instead of the Sabbath?

**Answer:**

The Church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday He sent the Holy Ghost upon the Apostles.

**Question 358:**

What is forbidden by the third Commandment?

**Answer:**

The third Commandment forbids all unnecessary servile work and whatever else may hinder the due observance of the Lord's day.

**Question 359:**

What are servile works?

**Answer:**

Servile works are those which require labor rather of body than of mind.

**Question 360:**

Are servile works on Sunday ever lawful?

**Answer:**

Servile works are lawful on Sunday when the honor of God, the good of our neighbor, or necessity requires them.

**Lesson 33: From the Fourth to the Seventh Commandment****Question 361:**

What is the fourth Commandment?

**Answer:**

The fourth Commandment is: Honor thy father and thy mother.

**Question 362:**

What are we commanded by the fourth Commandment?

**Answer:**

We are commanded by the fourth Commandment to honor, love, and obey our parents in all that is not sin.

**Question 363:**

Are we bound to honor and obey others than our parents?

**Answer:**

We are also bound to honor and obey our bishops, pastors, magistrates, teachers, and other lawful superiors.

**Question 364:**

Have parents and superiors any duties towards those who are under their charge?

**Answer:**

It is the duty of parents and superiors to take good care of all under their charge and give them proper direction and example.

**Question 365:**

What is forbidden by the fourth Commandment?

**Answer:**

The fourth Commandment forbids all disobedience, contempt, and stubbornness towards our parents or lawful superiors.

**Question 366:**

What is the fifth Commandment?

**Answer:**

The fifth Commandment is: Thou shalt not kill.

**Question 367:**

What are we commanded by the fifth Commandment?

**Answer:**

We are commanded by the fifth Commandment to live in peace and union with our neighbor, to respect his rights, to seek his spiritual and bodily welfare, and to take proper care of our own life and health.

**Question 368:**

What is forbidden by the fifth Commandment?

**Answer:**

The fifth Commandment forbids all willful murder, fighting, anger, hatred, revenge, and bad example.

**Question 369:**

What is the sixth Commandment?

**Answer:**

The sixth Commandment is: Thou shalt not commit adultery.

**Question 370:**

What are we commanded by the sixth Commandment?

**Answer:**

We are commanded by the sixth Commandment to be pure in thought and modest in all our looks, words, and actions.

**Question 371:**

What is forbidden by the sixth Commandment?

**Answer:**

The sixth commandment forbids all unchaste freedom with another's wife or husband; also all immodesty with ourselves or others in looks, dress, words, or actions.

**Question 372:**

Does the sixth Commandment forbid the reading of bad and immodest books and newspapers?

**Answer:**

The sixth Commandment does forbid the reading of bad and immodest books and newspapers.

**Lesson 34: From the Seventh to the end of the Tenth Commandment****Question 373:**

What is the seventh Commandment?

**Answer:**

The seventh Commandment is: Thou shalt not steal.

**Question 374:**

What are we commanded by the seventh Commandment?

**Answer:**

By the seventh Commandment we are commanded to give to all men what belongs to them and to respect their property.

**Question 375:**

What is forbidden by the seventh Commandment?

**Answer:**

The seventh Commandment forbids all unjust taking or keeping what belongs to another.

**Question 376:**

Are we bound to restore ill-gotten goods?

**Answer:**

We are bound to restore ill-gotten goods, or the value of them, as far as we are able; otherwise we can. not be forgiven.

**Question 377:**

Are we obliged to repair the damage we have unjustly caused?A.We are bound to repair the damage we have unjustly caused.

**Question 378:**

What is the eighth Commandment?

**Answer:**

The eighth Commandment is: Thou shalt not bear false witness against thy neighbor.

**Question 379:**

What are we commanded by the eighth Commandment?

**Answer:**

We are commanded by the eighth Commandment to speak the truth in all things and to be careful of the honor and reputation of every one.

**Question 380:**

What is forbidden by the eighth Commandment?

**Answer:**

The eighth Commandment forbids all rash judgments, backbiting, slanders, and lies.

**Question 381:**

What must they do who have lied about their neighbor and seriously injured his character?

**Answer:**

They who have lied about their neighbor and seriously injured his character must repair the injury done as far as they are able, otherwise they will not be forgiven.

**Question 382:**

What is the ninth Commandment?



**Answer:**

The ninth Commandment is: Thou shalt not covet thy neighbor's wife.

**Question 383:**

What are we commanded by the ninth Commandment?

**Answer:**

We are commanded by the ninth Commandment to keep ourselves pure in thought and desire.

**Question 384:**

What is forbidden by the ninth Commandment?

**Answer:**

The ninth Commandment forbids unchaste thoughts, desires of another's wife or husband, and all other unlawful impure thoughts and desires.

**Question 385:**

Are impure thoughts and desires always sins?

**Answer:**

Impure thoughts and desires are always sins, unless they displease us and we try to banish them.

**Question 386:**

What is the tenth Commandment?

**Answer:**

The tenth Commandment is: Thou shalt not covet thy neighbor's goods.

**Question 387:**

What are we commanded by the tenth Commandment?

**Answer:**

By the tenth Commandment we are commanded to be content with what we have, and to rejoice in our neighbor's welfare.

**Question 389:**

What is forbidden by the tenth Commandment?

**Answer:**

The tenth Commandment forbids all desires to take or keep wrongfully what belongs to another.

**Lesson 35: On the First and Second Commandments of the Church****Question 389:**

Which are the chief commandments of the Church?

**Answer:**

The chief commandments of the Church are six: 4. To hear Mass on Sundays and holydays of obligation. 5. To fast and abstain on the days appointed. 6. To confess at least once a year. 7. To receive the Holy Eucharist during the Easter time. 8. To contribute to the support of our pastors. 9. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

**Question 390:**

Is it a mortal sin not to hear Mass on a Sunday or a holyday of obligation?

**Answer:**

It is a mortal sin not to hear Mass on a Sunday or a holyday of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from hearing Mass, without a sufficient reason.

**Question 391:**

Why were holydays instituted by the Church?

**Answer:**

Holydays were instituted by the Church to recall to our minds the great mysteries of religion and the virtues and rewards of the saints.

**Question 392:**

How should we keep the holydays of obligation?

**Answer:**

We should keep the holydays of obligation as we should keep the Sunday.

**Question 393:**

What do you mean by fast-days?

**Answer:**

By fast-days I mean days on which we are allowed but one full meal.

**Question 394:**

What do you mean by days of abstinence?

**Answer:**

By days of abstinence I mean days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals.

**Question 395:**

Why does the Church command us to fast and abstain?

**Answer:**

The Church commands us to fast and abstain, in order that we may mortify our passions and satisfy for our sins.

**Question 396:**

Why does the Church command us to abstain from flesh-meat on Fridays?

**Answer:**

The Church commands us to abstain from flesh-meat on Fridays, in honor of the day on which our Saviour died.

**Lesson 36: On the Third, Fourth, Fifth and Sixth Commandments of the Church****Question 397:**

What is meant by the command of confessing at least once a year?

**Answer:**

By the command of confessing at least once a year is meant that we are obliged, under pain of mortal sin, to go to confession within the year.

**Question 398:**

Should we confess only once a year?

**Answer:**

We should confess frequently, if we wish to lead a good life.

**Question 399:**

Should children go to Confession?

**Answer:**

Children should go to Confession when they are old enough to commit sin, which is commonly about the age of seven years.

**Question 400:**

What sin does he commit who neglects to receive Communion during the Easter time?

**Answer:**

He who neglects to receive Communion during the Easter time commits a mortal sin.

**Question 401:**

What is the Easter time?

**Answer:**

The Easter time is, in this country, the time between the first Sunday of Lent and Trinity Sunday.

**Question 402:**

Are we obliged to contribute to the support of our pastors?

**Answer:**

We are obliged to contribute to the support of our pastors, and to bear our share in the expenses of the church and school.

**Question 403:**

What is the meaning of the commandment not to marry within the third degree of kindred?

**Answer:**

The meaning of the commandment not to marry within the third degree of kindred is that no one is allowed to marry another within the third degree of blood relationship.

**Question 404:**

What is the meaning of the command not to marry privately?

**Answer:**

The command not to marry privately means that none should marry without the blessing of God's priests or without witnesses.

**Question 405:**

What is the meaning of the precept not to solemnize marriage at forbidden times?

**Answer:**

The meaning of the precept not to solemnize marriage at forbidden times is that during Lent and Advent the marriage ceremony should not be performed with pomp or a nuptial Mass.

**Question 406:**

What is the nuptial Mass?

**Answer:**

A nuptial Mass is a Mass appointed by the Church to invoke a special blessing upon the married couple.

**Question 407:**

Should Catholics be married at a nuptial Mass?

**Answer:**

Catholics should be married at a nuptial Mass, because they thereby show greater reverence for the holy Sacrament and bring richer blessings upon their wedded life.

**Lesson 37: On the Last Judgement and the Resurrection, Hell, Purgatory, and Heaven****Question 408:**

When will Christ judge us?

**Answer:**

Christ will judge us immediately after our death, and on the last day.

**Question 409:**

What is the judgment called which we have to undergo immediately after death?

**Answer:**

The judgment we have to undergo immediately after death is called the Particular Judgment.

**Question 410:**

What is the judgment called which all men have to undergo on the last day?

**Answer:**

The judgment which all men have to undergo on the last day is called the General Judgment.

**Question 411:**

Why does Christ judge men immediately after death?

**Answer:**

Christ judges men immediately after death to reward or punish them according to their deeds.

**Question 412:**

What are the rewards or punishments appointed for men's souls after the Particular Judgment?

**Answer:**

The rewards or punishments appointed for men's souls after the Particular Judgment are Heaven, Purgatory, and Hell.

**Question 413:**

What is Hell?

**Answer:**

Hell is a state to which the wicked are condemned, and in which they are deprived of the sight of God for all eternity, and are in dreadful torments.

**Question 414:**

What is Purgatory?

**Answer:**

Purgatory is a state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins.

**Question 415:**

Can the faithful on earth help the souls in Purgatory?

**Answer:**

The faithful on earth can help the souls in Purgatory by their prayers, fasts, alms-deeds; by indulgences, and by having Masses said for them.

**Question 416:**

If every one is judged immediately after death, what need is there of a General Judgment?

**Answer:**

There is need of a General Judgment, though every one is judged immediately after death, that the providence of God, which, on earth, often permits the good to suffer and the wicked to prosper, may in the end appear just before all men.

**Question 417:**

Will our bodies share in the reward or punishment of our souls?

**Answer:**

Our bodies will share in the reward or punishment of our souls, because through the resurrection they will again be united to them.

**Question 418:**

In what state will the bodies of the just rise?

**Answer:**

The bodies of the just will rise glorious and immortal.

**Question 419:**

Will the bodies of the damned also rise?

**Answer:**

The bodies of the damned will also rise, but they will be condemned to eternal punishment.

**Question 420:**

What is Heaven?

**Answer:**

Heaven is the state of everlasting life in which we see God face to face, are made like unto Him in glory. and enjoy eternal happiness.

**Question 421:**

What words should we bear always in mind?

**Answer:**

We should bear always in mind these words of our Lord and Saviour Jesus Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and then will He render to every man according to his works."

## **The Baltimore Smaller Catechism**

### **Lesson 1: On the End of Man**

**Question 1:**

Who made the world?

**Answer:**

God made the world.

**Question 2:**

Who is God?

**Answer:**

God is the Creator of heaven and earth, and of all things.

**Question 3:**

What is man?

**Answer:**

Man is a creature composed of body and soul, and made to the image and likeness of God.

**Question 6:**

Why did God make you?

**Answer:**

God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him for ever in heaven.

**Question 9:**

What must we do to save our souls?

**Answer:**

To save our souls, we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.

**Question 10:**

How shall we know the things which we are to believe?

**Answer:**

We shall know the things which we are to believe from the Catholic Church, through which God speaks to us.

**Question 11:**

Where shall we find the chief truths which the Church teaches?

**Answer:**

We shall find the chief truths which the Church teaches in the Apostles' Creed.

**Question 12:**

Say the Apostles' Creed.

**Lesson 2: On God and His Perfections**

**Question 13:**

What is God?

**Answer:**

God is a spirit infinitely perfect.

**Question 14:**

Had God a beginning

**Answer:**

God had no beginning; He always was and He always will be.

**Question 15:**

Where is God?

**Answer:**

God is everywhere.

**Question 16:**

If God is everywhere, why do we not see Him?

**Answer:**

We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.

**Question 17:**

Does God see us?

**Answer:**

God sees us and watches over us.

**Question 18:**

Does God know all things?

**Answer:**

God knows all things, even our most secret thoughts, words, and actions.

**Question 19:**

Can God do all things?

**Answer:**

God can do all things, and nothing is hard or impossible to Him.

**Question 20:**

Is God just, holy, and merciful?

**Answer:**

God is all just, all holy, all merciful, as He is infinitely perfect.

**Lesson 3: On the Unity and Trinity of God****Question 21:**

Is there but one God?

**Answer:**

Yes; there is but one God.

**Question 22:**

Why can there be but one God?

**Answer:**

There can be but one God, because God, being supreme and infinite, cannot have an equal.

**Question 23:**

How many Persons are there in God?

**Answer:**

In God there are three Divine Persons, really distinct, and equal in all things-the Father, the Son, and the Holy Ghost.

**Question 24:**

Is the Father God?

**Answer:**

The Father is God and the first Person of the Blessed Trinity.

**Question 25:**

Is the Son God?

**Answer:**

The Son is God and the second Person of the Blessed Trinity.

**Question 26:**

Is the Holy Ghost God?

**Answer:**

The Holy Ghost is God and the third Person of the Blessed Trinity.

**Question 27:**

What is the Blessed Trinity?

**Answer:**

The Blessed Trinity is one God in three Divine Persons.

**Question 29:**

Are the three Divine Persons one and the same God?

**Answer:**

The three Divine Persons are one and the same God, having one and the same Divine nature.

**Lesson 4: On the Angels and our First Parents****Question 34:**

Which are the chief creatures of God?

**Answer:**

The chief creatures of God are men and angels.

**Question 35:**

What are angels?

**Answer:**

Angels are bodiless spirits created to adore and enjoy God in heaven.

**Question 39:**

Who were the first man and woman?

**Answer:**

The first man and woman were Adam and Eve.

**Question 40:**

Were Adam and Eve innocent and holy when they came from the hand of God?

**Answer:**

Adam and Eve were innocent and holy when they came from the hand of God.

**Question 43:**

Did Adam and Eve remain faithful to God?

**Answer:**

Adam and Eve did not remain faithful to God; but broke His command by eating the forbidden fruit.

**Question 44:**

What befell Adam and Eve on account of their sin?

**Answer:**

Adam and Eve on account of their sin lost innocence and holiness, and were doomed to misery and death.

**Question 45:**

What evil befell us through the disobedience of our first parents?

**Answer:**

Through the disobedience of our first parents we all inherit their sin and punishment, as we should have shared in their happiness if they had remained faithful.

**Question 47:**

What is the sin called which we inherit from our first parents?

**Answer:**

The sin which we inherit from our first parents is called original sin.

**Question 50:**

Was any one ever preserved from original sin?

**Answer:**

The Blessed Virgin Mary, through the merit of her Divine Son, was preserved free from the guilt of original sin, and this privilege is called her Immaculate Conception.

**Lesson 5: On Sin and It's Kinds****Question 51:**

Is original sin the only kind of sin?

**Answer:**

Original sin is not the only kind of sin; there is another kind of sin, which we commit ourselves, called actual sin.

**Question 52:**

What is actual sin?



**Answer:**

Actual sin is any willful thought, word, deed or omission contrary to the law of God.

**Question 53:**

How many kinds of actual sin are there?

**Answer:**

There are two kinds of actual sin-mortal and venial.

**Question 54:**

What is mortal sin?

**Answer:**

Mortal sin is a grievous offense against the law of God.

**Question 57:**

What is venial sin?

**Answer:**

Venial sin is a slight offense against the law of God in matters of less importance; or in matters of great importance it is an offence committed with out sufficient reflection or full consent of the will.

**Question 59:**

Which are the chief sources of sin?

**Answer:**

The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and they are commonly called capital sins.

**Lesson 6: On the Incarnation and Redemption****Question 60:**

Did God abandon man after he fell into sin?

**Answer:**

God did not abandon man after he fell into sin, but promised him a Redeemer, who was to satisfy for man's sin and reopen to him the gates of heaven.

**Question 61:**

Who is the Redeemer?

**Answer:**

Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.

**Question 62:**

What do you believe of Jesus Christ?

**Answer:**

I believe that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, true God and true man.

**Question 69:**

What do you mean by the Incarnation?

**Answer:**

By the Incarnation I mean that the Son of God was made man.

**Question 70:**

How was the Son of God made man?

**Answer:**

The Son of God was conceived and made man by the power of the Holy Ghost, in the womb of the Blessed Virgin Mary.

**Question 74:**

On what day was the Son of God conceived and made man?

**Answer:**

The Son of God was conceived and made man on Annunciation day-the day on which the angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

**Question 75:**

On what day was Christ born?

**Answer:**

Christ was born on Christmas day in a stable at Bethlehem, over nineteen hundred years ago.

**Lesson 7: On Our Lord's Passion, Death, Resurrection, and Ascension****Question 78:**

What did Jesus Christ Suffer?

**Answer:**

Jesus Christ suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.

**Question 79:**

On what day did Christ die?

**Answer:**

Christ died on Good Friday.

**Question 83:**

Why did Christ suffer and die?

**Answer:**

Christ suffered and died for our sins

**Question 89:**

On what day did Christ rise from the dead?

**Answer:**

Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.

**Question 91:**

After Christ had remained forty days on earth, whither did He go?

**Answer:**

After forty days Christ ascended into heaven, and the day on which He ascended into heaven is called Ascension day.

**Lesson 8: On the Holy Ghost and His Descent upon the Apostles**

De-scent', the act of coming down.

En-a'ble, to make able.

En-light'en, to make them understand better.

Pen'te-cost, the fiftieth day after Easter.

Preach, declare publicly, spread by word of mouth.

Sanc'ti-fy, to make holy.

Strength'en, make strong.

Whit'sun-day, white Sunday.

**Question 94:**

Who is the Holy Ghost?

**Answer:**

The Holy Ghost is the third Person of the Blessed Trinity.

**Question 97:**

On what day did the Holy Ghost come down upon the Apostles?

**Answer:**

The Holy Ghost came down upon the Apostles ten days after the Ascension of our Lord; and the day on which He came down upon the Apostles is called Whitsunday, or Pentecost.

**Question 99:**

Who sent the Holy Ghost upon the Apostles?

**Answer:**

Our Lord Jesus Christ sent the Holy Ghost upon the Apostles.

**Question 100:**

Why did Christ send the Holy Ghost?

**Answer:**

Christ sent the Holy Ghost to sanctify His Church, to enlighten and strengthen the Apostles, and to enable them to preach the Gospel.

## **The Episcopal Catechism**

The text below is taken from the Book of Common Prayer, Episcopal (USA).

### **Concerning the Catechism**

This catechism is primarily intended for use by parish priests, deacons, and lay catechists, to give an outline for instruction. It is a commentary on the creeds, but is not meant to be a complete statement of belief and practices; rather, it is a point of departure for the teacher, and it is cast in the traditional question and answer form for ease of reference.

The second use of this catechism is to provide a brief summary of the Church's teaching for an inquiring stranger who picks up a Prayer Book.

It may also be used to form a simple service; since the matter is arranged under headings, it is suitable for selective use, and the leader may introduce prayers and hymns as needed.

---

### **Human Nature**

**Question 1:**

What are we by nature?

**Answer 1:**

We are part of God's creation, made in the image of God.

**Question 2:**

What does it mean to be created in the image of God?

**Answer 2:**

It means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God.

**Question 3:**

Why then do we live apart from God and out of harmony with creation?

**Answer 3a:**

From the beginning, human beings have misused their freedom and made wrong choices.

**Answer 3b:**

Because we rebel against God, and we put ourselves in the place of God.

**Question 4:**

What help is there for us?

**Answer 4:**

Our help is in God.

**Question 5:**

How did God first help us?

**Answer 5:**

God first helped us by revealing himself and his will, through nature and history, through many seers and saints, and especially the prophets of Israel.

**God the Father**

**Question 6:**

What do we learn about God as creator from the revelation to Israel?

**Answer 6:**

We learn that there is one God, the Father Almighty, creator of heaven and earth, of all that is, seen and unseen.

**Question 7:**

What does this mean?

**Answer 7:**

This means that the universe is good, that it is the work of a single loving God who creates, sustains, and directs it.

**Question 8:**

What does this mean about our place in the universe?

**Answer 8:**

It means that the world belongs to its creator; and that we are called to enjoy it and to care for it in accordance with God's purposes.

**Question 9:**

What does this mean about human life?

**Answer 9:**

It means that all people are worthy of respect and honor, because all are created in the image of God, and all can respond to the love of God.

**Question 10:**

How was this revelation handed down to us?

**Answer 10:**

This revelation was handed down to us through a community created by a covenant with God.

**The Old Covenant**

**Question 11:**

What is meant by a covenant with God?

**Answer 11:**

A covenant is a relationship initiated by God, to which a body of people responds in faith.

**Question 12:**

What is the Old Covenant?

**Answer 12:**

The Old Covenant is the one given by God to the Hebrew people.

**Question 13:**

What did God promise them?

**Answer 13:**

God promised that they would be his people to bring all the nations of the world to him.

**Question 14:**

What responses did God require from the chosen people?

**Answer 14:**

God required the chosen people to be faithful; to love justice, to do mercy, and to walk humbly with their God.

**Question 15:**

Where is this Old Covenant to be found?

**Answer 15:**

The covenant with the Hebrew people is to be found in the books which we call the Old Testament.

**Question :16**

Where in the Old Testament is God's will for us shown most clearly?

**Answer 16:**

God's will for us is shown most clearly in the Ten Commandments.

**The Ten Commandments****Question 17:**

What are the Ten Commandments?

**Answer 17:**

The Ten Commandments are the laws given to Moses and the people of Israel.

**Question 18:**

What do we learn from these commandments?

**Answer 18:**

We learn two things: our duty to God, and our duty to our neighbors.

**Question 19:**

What is our duty to God?

**Answer 19:**

Our duty is to believe and trust in God;

1. To love and obey God and to bring others to know him;
2. To put nothing in the place of God;
3. To show God respect in thought, word, and deed;
4. And to set aside regular times for worship, prayer, and the study of God's ways.

**Question 20:**

What is our duty to our neighbors?

**Answer 20:**

Our duty to our neighbors is to love them as ourselves, and to do to other people as we wish them to do to us;

5. To love, honor, and help our parents and family; to honor those in authority, and to meet their just demands;
6. To show respect for the life God has given us; to work and pray for peace; to bear no malice, prejudice, or hatred in our hearts; and to be kind to all the creatures of God;
7. To use our bodily desires as God intended;
8. To be honest and fair in our dealings; to seek justice, freedom, and the necessities of life for all people; and to use our talents and possessions as ones who must answer for them to God;
9. To speak the truth, and not to mislead others by our silence;
10. To resist temptations to envy, greed, and jealousy; to rejoice in other people's gifts and graces; and to do our duty for the love of God, who has called us into fellowship with him.

**Question 21:**

What is the purpose of the Ten Commandments?

**Answer 21:**

The Ten Commandments were given to define our relationship with God and our neighbors.

**Question 22:**

Since we do not fully obey them, are they useful at all?

**Answer 22:**

Since we do not fully obey them, we see more clearly our sin and our need for redemption.

**Sin and Redemption****Question 23:**

What is sin?

**Answer 23:**

Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.

**Question 24:**

How does sin have power over us?

**Answer 24:**

Sin has power over us because we lose our liberty when our relationship with God is distorted.

**Question 25:**

What is redemption?

**Answer 25:**

Redemption is the act of God which sets us free from the power of evil, sin, and death.

**Question 26:**

How did God prepare us for redemption?

**Answer 26:**

God sent the prophets to call us back to himself, to show us our need for redemption, and to announce the coming of the Messiah.

**Question 27:**

What is meant by the Messiah?

**Answer 27:**

The Messiah is one sent by God to free us from the power of sin, so that with the help of God we may live in harmony with God, within ourselves, with our neighbors, and with all creation.

**Question 28:**

Who do we believe is the Messiah?

**Answer 28:**

The Messiah, or Christ, is Jesus of Nazareth, the only Son of God.

**God the Son****Question 29:**

What do we mean when we say that Jesus is the only Son of God?

**Answer 29:**

We mean that Jesus is the only perfect image of the Father, and shows us the nature of God.

**Question 30:**

What is the nature of God revealed in Jesus?

**Answer 30:**

God is love.

**Question 31:**

What do we mean when we say that Jesus was conceived by the power of the Holy Spirit and became incarnate from the Virgin Mary?

**Answer 31:**

We mean that by God's own act, his divine Son received our human nature from the Virgin Mary, his mother.

**Question 32:**

Why did he take our human nature?

**Answer 32:**

The divine Son became human, so that in him human beings might be adopted as children of God, and be made heirs of God's kingdom.

**Question 33:**

What is the great importance of Jesus' suffering and death?

**Answer 33:**

By his obedience, even to suffering and death, Jesus made the offering which we could not make; in him we are freed from the power of sin and reconciled to God.

**Question 34:**

What is the significance of Jesus' resurrection?

**Answer 34:**

By his resurrection, Jesus overcame death and opened for us the way of eternal life.

**Question 35:**

What do we mean when we say that he descended to the dead?

**Answer 35:**

We mean that he went to the departed and offered them also the benefits of redemption.

**Question 36:**

What do we mean when we say that he ascended into heaven and is seated at the right hand of the Father?

**Answer 36:**

We mean that Jesus took our human nature into heaven where he now reigns with the Father and intercedes for us.

**Question 37:**

How can we share in his victory over sin, suffering, and death?

**Answer 37:**

We share in his victory when we are baptized into the New Covenant and become living members of Christ.

**The New Covenant****Question 38:**

What is the New Covenant?

**Answer :**

The New Covenant is the new relationship with God given by Jesus Christ, the Messiah, to the apostles; and, through them, to all who believe in him.

**Question 38:**

What did the Messiah promise in the New Covenant?

**Answer :**

Christ promised to bring us into the kingdom of God and give life in all its fullness.

**Question 39:**

What response did Christ require?

**Answer 39:**

Christ commanded us to believe in him and to keep his commandments.

**Question 40:**

What are the commandments taught by Christ?

**Answer 40:**

Christ taught us the Summary of the Law and gave us the New Commandment.

**Question 41:**

What is the Summary of the Law?

**Answer 41:**

You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself.

**Question 42:**

What is the New Commandment?

**Answer 42:**

The New Commandment is that we love one another as Christ loved us.

**Question 43:**

Where may we find what Christians believe about Christ?

**Answer 43:**

What Christians believe about Christ is found in the Scriptures and summed up in the creeds.

**The Creeds****Question 44:**

What are the creeds?

**Answer 44:**

The creeds are statements of our basic beliefs about God.

**Question 45:**

How many creeds does this Church use in its worship?



**Answer 45:**

This Church uses two creeds: The Apostles' Creed and the Nicene Creed.

**Question 46:**

What is the Apostles' Creed?

**Answer 46:**

The Apostles' Creed is the ancient creed of Baptism; it is used in the Church's daily worship to recall our Baptismal Covenant.

**Question 47:**

What is the Nicene Creed?

**Answer 47:**

The Nicene Creed is the creed of the universal Church and is used at the Eucharist.

**Question 48:**

What, then, is the Athanasian Creed?

**Answer 48:**

The Athanasian Creed is an ancient document proclaiming the nature of the Incarnation and of God as Trinity.

**Question 49:**

What is the Trinity?

**Answer 49:**

The Trinity is one God: Father, Son, and Holy Spirit.

**The Holy Spirit****Question 50:**

What is the Holy Spirit?

**Answer 50:**

The Holy Spirit is the Third Person of the Trinity, God at work in the world and in the Church even now.

**Question 51:**

How is the Holy Spirit revealed in the Old Covenant?

**Answer 51:**

The Holy Spirit is revealed in the Old Covenant as the giver of life, the One who spoke through the prophets.

**Question 52:**

How is the Holy Spirit revealed in the New Covenant?

**Answer 52:**

The Holy Spirit is revealed as the Lord who leads us into all truth and enables us to grow in the likeness of Christ.

**Question 53:**

How do we recognize the presence of the Holy Spirit in our lives?

**Answer 53:**

We recognize the presence of the Holy Spirit when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation.

**Question 54:**

How do we recognize the truths taught by the Holy Spirit?

**Answer 54:**

We recognize truths to be taught by the Holy Spirit when they are in accord with the Scriptures.

**The Holy Scriptures****Question 55:**

What are the Holy Scriptures?

**Answer 55:**

The Holy Scriptures, commonly called the Bible, are the books of the Old and New Testaments; other books, called the Apocrypha, are often included in the Bible.

**Question 56:**

What is the Old Testament?

**Answer 56:**

The Old Testament consists of books written by the people of the Old Covenant, under the inspiration of the Holy Spirit, to show God at work in nature and history.

**Question 57:**

What is the New Testament?

**Answer 57:**

The New Testament consists of books written by the people of the New Covenant, under the inspiration of the Holy Spirit, to set forth the life and teachings of Jesus and to proclaim the Good News of the Kingdom for all people.

**Question 58:**

What is the Apocrypha?

**Answer 58:**

The Apocrypha is a collection of additional books written by people of the Old Covenant, and used in the Christian Church.

**Question 59:**

Why do we call the Holy Scriptures the Word of God?

**Answer 59:**

We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible.

**Question 60:**

How do we understand the meaning of the Bible?

**Answer 60:**

We understand the meaning of the Bible by the help of the Holy Spirit, who guides the Church in the true interpretation of the Scriptures.

**The Church****Question 61:**

What is the Church?

**Answer 61:**

The Church is the community of the New Covenant.

**Question 62:**

How is the Church described in the Bible?

**Answer 62:**

The Church is described as the Body of which Jesus Christ is the Head and of which all baptized

persons are members. It is called the People of God, the New Israel, a holy nation, a royal priesthood, and the pillar and ground of truth.

**Question 63:**

How is the Church described in the creeds?

**Answer 63:**

The Church is described as one, holy, catholic, and apostolic.

**Question 64:**

Why is the Church described as one?

**Answer 64:**

The Church is one, because it is one Body, under one Head, our Lord Jesus Christ.

**Question 65:**

Why is the Church described as holy?

**Answer 65:**

The Church is holy, because the Holy Spirit dwells in it, consecrates its members, and guides them to do God's work.

**Question 66:**

Why is the Church described as catholic?

**Answer 66:**

The Church is catholic, because it proclaims the whole Faith to all people, to the end of time.

**Question 67:**

Why is the Church described as apostolic?

**Answer 67:**

The Church is apostolic, because it continues in the teaching and fellowship of the apostles and is sent to carry out Christ's mission to all people.

**Question 68:**

What is the mission of the Church?

**Answer 68:**

The mission of the Church is to restore all people to unity with God and each other in Christ.

**Question 69:**

How does the Church pursue its mission?

**Answer 69:**

The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

**Question 70:**

Through whom does the Church carry out its mission?

**Answer 70:**

The church carries out its mission through the ministry of all its members.

## **The Ministry**

**Question 71:**

Who are the ministers of the Church?

**Answer 71:**

The ministers of the Church are lay persons, bishops, priests, and deacons.

**Question 72:**

What is the ministry of the laity?

**Answer 72:**

The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.

**Question 73:**

What is the ministry of a bishop?

**Answer 73:**

The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry.

**Question 74:**

What is the ministry of a priest or presbyter?

**Answer 74:**

The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God.

**Question 75:**

What is the ministry of a deacon?

**Answer 75:**

The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.

**Question 76:**

What is the duty of all Christians?

**Answer 76:**

The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.

**Prayer and Worship****Question 77:**

What is prayer?

**Answer 77:**

Prayer is responding to God, by thought and by deeds, with or without words.

**Question 78:**

What is Christian Prayer?

**Answer 78:**

Christian prayer is response of God the Father, through Jesus Christ, in the power of the Holy Spirit.

**Question 79:**

What prayer did Christ teach us?

**Answer 79:**

Our Lord gave us the example of prayer known as the Lord's Prayer.

**Question 80:**

What are the principal kinds of prayer?

**Answer 80:**

The principle kinds of prayer are adoration, praise, thanksgiving, penitence, oblation, intercession, and petition.

**Question 81:**

What is adoration?

**Answer 81:**

Adoration is the lifting up of the heart and mind to God, asking nothing but to enjoy God's presence.

**Question 82:**

Why do we praise God?

**Answer 82:**

We praise God, not to obtain anything, but because God's Being draws praise from us.

**Question 83:**

For what do we offer thanksgiving?

**Answer 83:**

Thanksgiving is offered to God for all the blessings of this life, for our redemption, and for whatever draws us closer to God.

**Question 84:**

What is penitence?

**Answer 84:**

In penitence, we confess our sins and make restitution where possible, with the intention to amend our lives.

**Question 85:**

What is prayer of oblation?

**Answer 85:**

Oblation is an offering of ourselves, our lives and labors, in union with Christ, for the purposes of God.

**Question 86:**

What are intercession and petition?

**Answer 86:**

Intercession brings before God the needs of others; in petition, we present our own needs, that God's will may be done.

**Question 87:**

What is corporate worship?

**Answer 87:**

In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God's Word, to offer prayer, and to celebrate the sacraments.

## **The Sacraments**

**Question 88:**

What are the sacraments?

**Answer 88:**

The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.

**Question 89:**

What is grace?

**Answer 89:**

Grace is God's favor toward us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills.

**Question 90:**

What are the two great sacraments of the Gospel?

**Answer 90:**

The two great sacraments given by Christ to his Church are Holy Baptism and the Holy Eucharist.

## **Holy Baptism**

**Question 91:**

What is Holy Baptism?

**Answer 91:**

Holy Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God.

**Question 92:**

What is the outward and visible sign in Baptism?

**Answer 92:**

The outward and visible sign in Baptism is water, in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Spirit.

**Question 93:**

What is the inward and spiritual grace in Baptism?

**Answer 93:**

The inward and spiritual grace in Baptism is union with Christ in his death and resurrection, birth into God's family the Church, forgiveness of sins, and new life in the Holy Spirit.

**Question 94:**

What is required of us at Baptism?

**Answer 94:**

It is required that we renounce Satan, repent of our sins, and accept Jesus as our Lord and Savior.

**Question 95:**

Why then are infants baptized?

**Answer 95:**

Infants are baptized so that they can share citizenship in the Covenant, membership in Christ, and redemption by God.

**Question 96:**

How are the promises for infants made and carried out?

**Answer 96:**

Promises are made for them by their parents and sponsors, who guarantee that the infants will be brought up within the Church, to know Christ and be able to follow him.

## **The Holy Eucharist**

**Question 97:**

What is the Holy Eucharist?

**Answer 97:**

The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.

**Question 98:**

Why is the Eucharist called a sacrifice?

**Answer 98:**

Because the Eucharist, the Church's sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself.

**Question 99:**

By what other names is this service known?

**Answer 99:**

The Holy Eucharist is called the Lord's Supper, and Holy Communion; it is also known as the Divine Liturgy, the Mass, and the Great Offering.

**Question 100:**

What is the outward and visible sign in the Eucharist?

**Answer 100:**

The outward and visible sign in the Eucharist is bread and wine, given and received according to Christ's command.

**Question 101:**

What is the inward and spiritual grace given in the Eucharist?

**Answer 101:**

The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith.

**Question 102:**

What are the benefits which we receive in the Lord's Supper?

**Answer 102:**

The benefits we receive are the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life.

**Question 103:**

What is required of us when we come to the Eucharist?

**Answer 103:**

It is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

**Other Sacramental Rites****Question 104:**

What other sacramental rites evolved in the Church under the guidance of the Holy Spirit?

**Answer 104:**

Other sacramental rites which evolved in the Church include confirmation, ordination, holy matrimony, reconciliation of a penitent, and unction.

**Question 105:**

How do they differ from the two sacraments of the Gospel?

**Answer 105:**

Although they are means of grace, they are not necessary for all persons in the same way that Baptism and the Eucharist are.

**Question 106:**

What is Confirmation?

**Answer 106:**

Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop.

**Question 107:**

What is required of those to be confirmed?

**Answer 107:**

It is required of those to be confirmed that they have been baptized, are sufficiently instructed in the Christian Faith, are penitent for their sins, and are ready to affirm their confession of Jesus Christ as Savior and Lord.

**Question 108:**

What is Ordination?

**Answer 108:**

Ordination is the rite in which God gives authority and the grace of the Holy Spirit to those being made bishops, priests, and deacons, through prayer and the laying on of hands by bishops.

**Question 109:**

What is Holy Matrimony?

**Answer 109:**

Holy Matrimony is Christian marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.

**Question 110:**

What is Reconciliation of a Penitent?

**Answer 110:**

Reconciliation of a Penitent, or Penance, is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution.

**Question 111:**

What is Unction of the Sick?

**Answer 111:**

Unction is the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for the healing of spirit, mind, and body.

**Question 112:**

Is God's activity limited to these rites?

**Answer 112:**

God does not limit himself to these rites; they are patterns of countless ways by which God uses material things to reach out to us.

**Question 113:**

How are the sacraments related to our Christian hope?

**Answer 113:**

Sacraments sustain our present hope and anticipate its future fulfillment.

**The Christian Hope****Question 114:**

What is the Christian hope?

**Answer 114:**

The Christian hope is to live with confidence in newness and fullness of life, and to await the coming of Christ in glory, and the completion of God's purpose for the world.

**Question 115:**

What do we mean by the coming of Christ in glory?



**Answer 115:**

By the coming of Christ in glory, we mean that Christ will come, not in weakness but in power, and will make all things new.

**Question 116:**

What do we mean by heaven and hell?

**Answer 116:**

By heaven, we mean eternal life in our enjoyment of God; by hell, we mean eternal death in our rejection of God.

**Question 117:**

Why do we pray for the dead?

**Answer 117:**

We pray for them, because we still hold them in our love, and because we trust that in God's presence those who have chosen to serve him will grow in his love, until they see him as he is.

**Question 118:**

What do we mean by the last judgment?

**Answer 118:**

We believe that Christ will come in glory and judge the living and the dead.

**Question 119:**

What do we mean by the resurrection of the body?

**Answer 119:**

We mean that God will raise us from death in the fullness of our being, that we may live with Christ in the communion of the saints.

**Question 120:**

What is the communion of saints?

**Answer 120:**

The communion of saints is the whole family of God, the living and the dead, those whom we love and those whom we hurt, bound together in Christ by sacrament, prayer, and praise.

**Question 121:**

What do we mean by everlasting life?

**Answer 121:**

By everlasting life, we mean a new existence, in which we are united with all the people of God, in the joy of fully knowing and loving God and each other.

**Question 122:**

What, then, is our assurance as Christians?

**Answer 122:**

Our assurance as Christians is that nothing, not even death, shall separate us from the love of God which is in Christ Jesus our Lord.

Amen.

## **The Heidelberg Catechism**

**Q1: What is thy only comfort in life and death?**

That I with body and soul, both in life and death, ( [rom 14:7](#) [rom 14:8](#) ) am not my own,

( 1 Corinthians 6:19 ) but belong unto my faithful Saviour Jesus Christ; ( 1 Corinthians 3:23 ; Titus 2:14 ) who, with his precious blood, has fully satisfied for all my sins, ( 1pet 1:18 1pet 1:19 ; 1 John 1:7 ; 1john 2:2 1john 2:12 ) and delivered me from all the power of the devil; ( Hebrews 2:14 ; 1 John 3:8 ; John 8:34-36 ) and so preserves me ( John 6:39 ; John 10:28 ; 2 Thessalonians 3:3 ; 1 Peter 1:5 ) that without the will of my heavenly Father, not a hair can fall from my head; (Matthew 10:29-31 ; Luke 21:18 ) yea, that all things must be subservient to my salvation, (Romans 8:28 ) and therefore, by his Holy Spirit, He also assures me of eternal life, ( 2 Corinthians 1:20-22 ; 2 Corinthians 5:5 ; Ephesians 1:13 Ephesians 1:14 ; Romans 8:16 ) and makes me sincerely willing and ready, henceforth, to live unto him. ( Romans 8:14 ; 1 John 3:3 )

**Q2: How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?**

Three; ( Matthew 11:28-30 ; Luke 24:46-48 ; 1 Corinthians 6:11 ; Titus 3:3-7 ) the first, how great my sins and miseries are; ( John 9:41 ; John 15:22 ) the second, how I may be delivered from all my sins and miseries; ( John 17:3 ; Acts 4:12 ; Acts 10:43 ) the third, how I shall express my gratitude to God for such deliverance. ( Ephesians 5:8-11 ; 1pet 2:9 1pet 2:10 ; rom 6:1 rom 6:2rom 6:12 rom 6:13 )

**Q3: Whence knowest thou thy misery?**

Out of the law of God. ( Romans 3:20 )

**Q4: What does the law of God require of us?**

Christ teaches us that briefly, Matt. 22:37-40, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength. This is the first and the great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." ( Deuteronomy 6:5 ; Leviticus 19:18 ; Mark 12:30 ; Luke 10:27 )

**Q5: Canst thou keep all these things perfectly?**

In no wise; ( rom 3:10 rom 3:20 rom 3:23 ; 1john 1:8 1john 1:10 ) for I am prone by nature to hate God and my neighbour.( Romans 8:7 ; Ephesians 2:3 ; Titus 3:3 ; Genesis 6:5 ; Genesis 8:21 ;Jeremiah 17:9 ; Romans 7:23 )

**Q6: Did God then create man so wicked and perverse?**

By no means; but God created man good, ( Genesis 1:31 ) and after his own image, ( gen 1:26gen 1:27 ) in true righteousness and holiness, that he might rightly know God his Creator, heartily love him and live with him in eternal happiness to glorify and praise him. ( Colossians 3:9Colossians 3:10 ; Ephesians 4:23 Ephesians 4:24 ; 2 Corinthians 3:18 )

**Q7: Whence then proceeds this depravity of human nature?**

From the fall and disobedience of our first parents, Adam and Eve, in Paradise; ( 2 Corinthians gen.3 2 Corinthians gen.3 ; rom 5:12 rom 5:18 rom 5:19 ) hence our nature is become so corrupt, that we are all conceived and born in sin. ( Psalms 51:5 ; Genesis 5:3 )

**Q8: Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?**

Indeed we are; ( Genesis 8:21 ; John 3:6 ; Genesis 6:5 ; Job 14:4 ; Job 15:14 Job 15:16 Job 15:36; Isaiah 53:6 ) except we are regenerated by the Spirit of God. ( john 3:3 john 3:5 ; 1 Corinthians 12:3 ; 2 Corinthians 3:5 )

**Q9: Does not God then do injustice to man, by requiring from him in his law, that which he cannot perform?**

Not at all; ( Ephesians 4:24 ; Ecclesiastes 7:29 ) for God made man capable of performing it; but man, by the instigation of the devil, ( John 8:44 ; 2 Corinthians 11:3 ; Genesis 3:4 ) and his own wilful

disobedience, ( [Genesis 3:6](#) ; [Romans 5:12](#) ; [Genesis 3:13](#) ; [1tim 2:13](#) [1tim 2:14](#) ) deprived himself and all his posterity of those divine gifts.

**Q10: Will God suffer such disobedience and rebellion to go unpunished?**

By no means; but is terribly displeased ( [Genesis 2:17](#) ; [Romans 5:12](#) ) with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, ( [Psalms 5:5](#) ; [Psalms 50:21](#) ; [Nahum 1:2](#) ; [20:5](#) ; [34:7](#) ; [Romans 1:18](#) ; [Ephesians 5:6](#) ; [Hebrews 9:27](#) ) as he has declared, "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them." ( [Deuteronomy 27:26](#) ; [Galatians 3:10](#) )

**Q11: Is not God then also merciful?**

God is indeed merciful, ( [exod 34:6](#) [exod 34:7](#) ; [20:6](#) ) but also just; ( [Psalms 7:9](#) ; [20:5](#) ; [23:7](#) ; [34:7](#) ; [Psalms 5:5](#) [Psalms 5:6](#) ; [nah 1:2](#) [nah 1:3](#) ) therefore his justice requires, that sin which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment of body and soul.

**Q12: Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment, and be again received into favour?**

God will have his justice satisfied: ( [Genesis 2:17](#) ; [20:5](#) ; [23:7](#) ; [18:4](#) ; [Matthew 5:26](#) ; [2 Thessalonians 1:6](#) ; [Luke 16:2](#) ) and therefore we must make this full satisfaction, either by ourselves, or by another. ( [rom 8:3](#) [rom 8:4](#) )

**Q13: Can we ourselves then make this satisfaction?**

By no means; but on the contrary we daily increase our debt. ( [Job 9:2](#) [Job 9:3](#) ; [Job 15:15](#) [Job 15:16](#) ; [Job 4:18](#) [Job 4:19](#) ; [Psalms 130:3](#) ; [Matthew 6:12](#) ; [Matthew 18:25](#) ; [Matthew 16:26](#) )

**Q14: Can there be found anywhere, one, who is a mere creature, able to satisfy for us?**

None; for, first, God will not punish any other creature for the sin which man has committed; ( [18:4](#) ; [Genesis 3:17](#) ; [Hebrews 2:14-17](#) ) and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it. ( [Nahum 1:6](#) ; [Psalms 130:3](#) )

**Q15: What sort of a mediator and deliverer then must we seek for?**

For one who is very man, and perfectly ( [1 Corinthians 15:21](#) ; [Jeremiah 33:16](#) ; [Isaiah 53:9](#) ; [2 Corinthians 5:21](#) ) righteous; ( [Hebrews 7:16](#) [Hebrews 7:26](#) ) and yet more powerful than all creatures; that is, one who is also very God. ( [Isaiah 7:14](#) ; [Isaiah 9:6](#) ; [Romans 9:5](#) ; [Jeremiah 23:5](#) [Jeremiah 23:6](#) ; [Jeremiah 23:6](#) ; [Luke 11:22](#) )

**Q16: Why must he be very man, and also perfectly righteous?**

Because the justice of God requires that the same human nature which has sinned, should likewise make satisfaction for sin; ( [ezek 18:4](#) [ezek 18:20](#) ; [rom 5:12](#) [rom 5:15](#) [rom 5:18](#) ; [1 Corinthians 15:21](#) ; [Hebrews 2:14-16](#) ; [1 Peter 3:18](#) ; [Isaiah 53:3-5](#) [Isaiah 53:10](#) [Isaiah 53:11](#) ) and one, who is himself a sinner, cannot satisfy for others. ( [Hebrews 7:26](#) [Hebrews 7:27](#) ; [Psalms 49:7](#) [Psalms 49:8](#) ; [1 Peter 3:18](#) )

**Q17: Why must he in one person be also very God?**

That he might, by the power of his Godhead ( [Isaiah 9:6](#) ; [Isaiah 63:3](#) ) sustain in his human nature, ( [Isaiah 53:4](#) [Isaiah 53:11](#) ) the burden of God's wrath; ( [Deuteronomy 4:24](#) ; [Nahum 1:6](#) ; [Psalms 130:3](#) ) and might obtain for, and restore to us, righteousness and life. ( [Isaiah 53:5](#) [Isaiah 53:11](#) ; [Acts 2:24](#) ; [1 Peter 3:18](#) ; [John 3:16](#) ; [Acts 20:28](#) ; [John 1:4](#) )

**Q18: Who then is that Mediator, who is in one person both very God, righteous man?**

Our Lord Jesus Christ: ( [1 Timothy 2:5](#) ; [Hebrews 2:9](#) ; [Matthew 1:23](#) ; [1 Timothy 3:16](#) ; [Luke 2:11](#) )

"who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."  
(1 Corinthians 1:30)

**Q19: Whence knowest thou this?**

From the holy gospel, which God himself first revealed in Paradise; ( Genesis 3:15 ) and afterwards published by the patriarchs ( Genesis 22:18 ; Genesis 12:3 ; gen 49:10 gen 49:11 ) and prophets, ( Isaiah 53 ; Isaiah 42:1-4 ; Isaiah 43:25 ; Isaiah 49:5 Isaiah 49:6 Isaiah 49:22 Isaiah 49:23 ; Jeremiah 23:5 Jeremiah 23:6 ; Jeremiah 31:32 Jeremiah 31:33 ; Jeremiah 32:39-41 ; Micah 7:18-20 ; Acts 10:43 ; Romans 1:2 ; Hebrews 1:1 ; Acts 3:22-24 ; Acts 10:43 ; John 5:46 ) and represented by the sacrifices and other ceremonies of the law; ( Hebrews 10:1 Hebrews 10:7 ;Colossians 2:7 ; John 5:46 ) and lastly, has fulfilled it by his only begotten Son. ( Romans 10:4 ;gal 4:4 gal 4:5 ; Galatians 3:24 ; Colossians 2:17 )

**Q20: Are all men then, as they perished in Adam, saved by Christ?**

No; ( Matthew 7:14 ; Matthew 22:14 ) only those who are ingrafted into him, and, receive all his benefits, by a true faith. ( Mark 16:16 ; John 1:12 ; john 3:16 john 3:18 john 3:36 ; Isaiah 53:11 ;Psalms 2:12 ; rom 11:17 rom 11:19 rom 11:20 ; Romans 3:22 ; Hebrews 4:2 Hebrews 4:3 ;Hebrews 5:9 ; Hebrews 10:39 ; Hebrews 11:6 )

**Q21: What is true faith?**

True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word, ( James 2:19 ) but also an assured confidence, ( 2 Corinthians 4:13 ; Ephesians 2:7-9 ; Ephesians 3:12 ; Galatians 2:16 ; Hebrews 11:1 Hebrews 11:7-10 ; Hebrews 4:16 ; James 1:6 ;Matthew 16:17 ; Philippians 1:19 ; Romans 4:16-21 ; Romans 5:1 ; Romans 1:16 ; rom 10:10 rom 10:17 ; Romans 3:24.25 rom 25 ) which the Holy Ghost ( Galatians 5:22 ; Matthew 16:17 ;2 Corinthians 4:13 ; John 6:29 ; Ephesians 2:8 ; Philippians 1:19 ; Acts 16:14 ) works by the gospel in my heart; ( Romans 1:16 ; Romans 10:17 ; 1 Corinthians 1:21 ; Acts 10:44 ; Acts 16:14 ) that not only to others, but to me also, remission of sin, everlasting righteousness and salvation, (Romans 1:17 ; Galatians 3:11 ; Hebrews 10:10 Hebrews 10:38 ; Galatians 2:16 ) are freely given by God, merely of grace, only for the sake of Christ's merits. ( Ephesians 2:8 ; Romans 3:24 ;Romans 5:19 ; luke 1:77 luke 1:78 )

**Q22: What is then necessary for a christian to believe?**

All things promised us in the gospel, ( John 20:31 ; Matthew 28:19 ; Mark 1:15 ) which the articles of our catholic undoubted christian faith briefly teach us.

**Q23: What are these articles?**

1. I believe in God the Father, Almighty, Maker of heaven and earth:2. And in Jesus Christ, his only begotten Son, our Lord:3. Who was conceived by the Holy Ghost, born of the Virgin Mary:4. Suffered under Pontius Pilate; was crucified, dead, and buried: He descended into hell:5. The third day he rose again from the dead:6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty:7. From thence he shall come to judge the quick and the dead:8. I believe in the Holy Ghost:9. I believe a holy catholic church: the communion of saints:10. The forgiveness of sins:11. The resurrection of the body:12. And the life everlasting.

**Q24: How are these articles divided?**

Into three parts; the first is of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification.

**Q25: Since there is but one only divine essence, (Deut.6:4; Eph.4:6; Isa.44:6; Isa.45:5; 1 Cor.8:4,6) why speakest thou of Father, Son, and Holy Ghost?**

Because God has so revealed himself in his word, ( Isaiah 61:1 ; Luke 4:18 ; gen 1:2 gen 1:3 ;Psalms 33:6 ; Isaiah 48:16 ; Psalms 110:1 ; matt 3:16 matt 3:17 ; Matthew 28:19 ; 1 John

5:7 ;Isaiah 6:1 Isaiah 6:3 ; John 14:26 ; John 15:26 ; 2 Corinthians 13:13 ; Galatians 4:6 ; Ephesians 2:18 ; Titus 3:5 Titus 3:6 ) that these three distinct persons are the one only true and eternal God.

**Q26: What believest thou when thou sayest, "I believe in God the Father, Almighty, Maker of heaven and earth"?**

That the eternal Father of our Lord Jesus Christ ( Titus, who of nothing made heaven and earth, with all that is in them ; Titus 1 2 ; Job 33:4 ; Job 38 39 ; Psalms 33:6 ; Acts 4:24 ; Acts 14:15 ;Isaiah 45:7 ) who likewise upholds and governs the same by his eternal counsel and providence) (Matthew 10:29 ; Hebrews 1:3 ; Psalms 104:27-30 ; Psalms 115:3 ; Matthew 10:29 ; Ephesians 1:11) is for the sake of Christ his Son, my God and my Father; ( John 1:12 ; Romans 8:15 ; Galatians 4:5-7 ; Ephesians 1:5 ) on whom I rely so entirely, that I have no doubt, but he will provide me with all things necessary for soul and body ( Psalms 55:23 ; matt 6:25 matt 6:26 ; Luke 12:22 ) and further, that he will make whatever evils he sends upon me, in this valley of tears turn out to my advantage; ( Romans 8:28 ) for he is able to do it, being Almighty God, ( Romans 10:12 ; Luke 12:22 ; Romans 8:23 ; Isaiah 46:4 ; Romans 10:12 ) and willing, being a faithful Father. ( Matthew 6:25-34 ; Matthew 7:9-11 )

**Q27: What dost thou mean by the providence of God?**

The almighty and everywhere present power of God; ( Acts 17:25-28 ; Jeremiah 23:23 Jeremiah 23:24 ; Isaiah 29:15 Isaiah 29:16 ; 8:12 ) whereby, as it were by his hand, he upholds and governs ( Hebrews 1:3 ) heaven, earth, and all creatures; so that herbs and grass, rain and drought, (Jeremiah 5:24 ; Acts 14:17 ) fruitful and barren years, meat and drink, health and sickness, ( John 9:3 ) riches and poverty, ( Proverbs 22:2 ) yea, and all things come, not by chance, but be his fatherly hand. ( Matthew 10:20 ; Proverbs 16:33 )

**Q28: What advantage is it to us to know that God has created, and by his providence does still uphold all things?**

That we may be patient in adversity; ( Romans 5:3 ; James 1:3 ; Psalms 39:9 ; Job 1:21 Job 1:22 ) thankful in prosperity; ( Deuteronomy 8:10 ; 1 Thessalonians 5:18 ) and that in all things, which may hereafter befall us, we place our firm trust in our faithful God and Father, ( Psalms 55:22 ;Romans 5:4 ) that nothing shall separate us from his love; ( rom 8:38 rom 8:39 ) since all creatures are so in his hand, that without his will they cannot so much as move. ( Job 1:12 ; Job 2:6 ; acts 17:25 acts 17:28 ; Proverbs 21:1 )

**Q29: Why is the Son of God called "Jesus", that is a Saviour?**

Because he saveth us, and delivereth us from our sins; ( Matthew 1:21 ; Hebrews 7:24 Hebrews 7:25 ) and likewise, because we ought not to seek, neither can find salvation in any other. ( Acts 4:12 ; john 15:4 john 15:5 ; 1 Timothy 2:5 ; Isaiah 43:11 ; 1 John 5:11 )

**Q30: Do such then believe in Jesus the only Saviour, who seek their salvation and welfare of saints, of themselves, or anywhere else?**

They do not; for though they boast of him in words, yet in deeds they deny Jesus the only deliverer and Saviour; ( 1cor 1:13 1cor 1:30 1cor 1:31 ; Galatians 5:4 ) for one of these two things must be true, that either Jesus is not a complete Saviour; or that they, who by a true faith receive this Saviour, must find all things in him necessary to their salvation. ( Hebrews 12:2 ; Isaiah 9:6 ;Colossians 1:19 Colossians 1:20 ; Colossians 2:10 ; 1john 1:7 1john 1:16 )

**Q31: Why is he called "Christ", that is anointed?**

Because he is ordained of God the Father, and anointed with the Holy Ghost, ( Hebrews 1:9 ;Psalms 45:8 ; Isaiah 61:1 ; Luke 4:18 ) to be our chief Prophet and Teacher, ( Deuteronomy 18:15; Acts 3:22 ; Acts 7:37 ; Isaiah 55:4 ) who has fully revealed to us the secret counsel and will of God concerning our redemption; ( John 1:18 ; John 15:15 ) and to be our only High Priest, (Psalms 110:4 ) who by the one sacrifice of his body, has redeemed us, ( Hebrews 10:12 Hebrews 10:14 ; Hebrews 9:12 Hebrews 9:14 Hebrews 9:28 ) and makes continual intercession with the



Father for us; ( [Romans 8:34](#) ; [Hebrews 9:24](#) ; [1 John 2:1](#) ; [rom 5:9](#) [rom 5:10](#) ) and also to be our eternal King, who governs us by his word and Spirit, and who defends and preserves us in that salvation, he has purchased for us. ( [Psalms 2:6](#) ; [9:9](#) ; [Matthew 21:5](#) ; [Luke 1:33](#) ; [Matthew 28:18](#) ; [John 10:28](#) ; [rev 12:10](#) [rev 12:11](#) )

**Q32: But why art thou called a Christian?**

Because I am a member of Christ by faith, ( [1 Corinthians 6:15](#) ) and thus am partaker of his anointing; ( [1 John 2:27](#) ; [Acts 2:17](#) ) that so I may confess his name, ( [Matthew 10:32](#) ; [Romans 10:10](#) ; [Mark 8:38](#) ) and present myself a living sacrifice of thankfulness to him: ( [Romans 12:1](#) ; [1pet 2:5](#) [1pet 2:9](#) ; [rev 5:8](#) [rev 5:10](#) ; [Revelation 1:6](#) ) and also that with a free and good conscience I may fight against sin and Satan in this life ( [1 Peter 2:11](#) ; [rom 6:12](#) [rom 6:13](#) ; [gal 5:16](#) [gal 5:17](#) ; [Ephesians 6:11](#) ; [1tim 1:18](#) [1tim 1:19](#) ) and afterwards I reign with him eternally, over all creatures. ( [2 Timothy 2:12](#) ; [Matthew 24:34](#) )

**Q33: Why is Christ called the "only begotten Son" of God, since we are also the children of God?**

Because Christ alone is the eternal and natural Son of God; ( [john 1:1-3](#) [john 1:14](#) [john 1:18](#) ; [Hebrews 1:1](#) [Hebrews 1:2](#) ; [John 3:16](#) ; [1 John 4:9](#) ; [Romans 8:32](#) ) but we are children adopted of God, by grace, for his sake. ( [Romans 8:15-17](#) ; [John 1:12](#) ; [Galatians 4:6](#) ; [Ephesians 1:5](#) [Ephesians 1:6](#) )

**Q34: Wherefore callest thou him "our Lord"?**

Because he hath redeemed us, both soul and body, from all our sins, not with silver or gold, but with his precious blood, and has delivered us from all the power of the devil; and thus has made us his own property. ( [1pet 1:18](#) [1pet 1:19](#) ; [1 Peter 2:9](#) ; [1 Corinthians 6:20](#) ; [1 Corinthians 7:23](#) ; [1 Timothy 2:6](#) ; [John 20:28](#) )

**Q35: What is the meaning of these words "He was conceived by the Holy Ghost, born of the virgin Mary"?**

That God's eternal Son, who is, and continues ( [Romans 1:4](#) ; [Romans 9:5](#) ) true and eternal God, ( [1 John 5:20](#) ; [John 1:1](#) ; [John 17:3](#) ; [Romans 1:3](#) ; [Colossians 1:15](#) ) took upon him the very nature of man, of the flesh and blood of the virgin Mary, ( [Galatians 4:4](#) ; [luke 1:31](#) [luke 1:42](#) [luke 1:43](#) ) by the operation of the Holy Ghost; ( [John 1:14](#) ; [matt 1:18](#) [matt 1:20](#) ; [luke 1:32](#) [luke 1:35](#) ) that he might also be the true seed of David, ( [Psalms 132:11](#) ; [Romans 1:3](#) ; [7:12](#) ; [Acts 2:30](#) ) like unto his brethren in all things, ( [Philippians 2:7](#) ; [Hebrews 2:14](#) [Hebrews 2:17](#) ) sin excepted. ( [Hebrews 4:15](#) )

**Q36: What profit dost thou receive by Christ's holy conception and nativity?**

That he is our Mediator; ( [Hebrews 7:26](#) [Hebrews 7:27](#) ; [Hebrews 2:17](#) ) and with His innocence and perfect holiness, covers in the sight of God, my sins, wherein I was conceived and brought forth. ( [1pet 1:18](#) [1pet 1:19](#) ; [1 Peter 3:18](#) ; [1cor 1:30](#) [1cor 1:31](#) ; [rom 8:3](#) [rom 8:4](#) ; [Isaiah 53:11](#) ; [Psalms 32:1](#) )

**Q37: What dost thou understand by the words, "He suffered"?**

That he, all the time that he lived on earth, but especially at the end of his life, sustained in body and soul, the wrath of God against the sins of all mankind: ( [Isaiah 53:4](#) ; [1 Peter 2:24](#) ; [1 Peter 3:18](#) ; [1 Timothy 2:6](#) ) that so by his passion, as the only propitiatory sacrifice, ( [Isaiah 53:10](#) [Isaiah 53:12](#) ; [Ephesians 5:2](#) ; [1 Corinthians 5:7](#) ; [1 John 2:2](#) ; [1 John 4:10](#) ; [Romans 3:25](#) ; [Hebrews 9:28](#) ; [Hebrews 10:14](#) ) he might redeem our body and soul from everlasting damnation, ( [Galatians 3:13](#) ; [Colossians 1:13](#) ; [Hebrews 9:12](#) ; [1pet 1:18](#) [1pet 1:19](#) ) and obtain for us the favour of God, righteousness and eternal life. ( [Romans 3:25](#) ; [2 Corinthians 5:21](#) ; [John 3:16](#) ; [John 6:51](#) ; [Hebrews 9:15](#) ; [Hebrews 10:19](#) )

**Q38: Why did he suffer "under Pontius Pilate, as judge"?**

That he, being innocent, and yet condemned by a temporal judge, ( [John 18:38](#) ; [Matthew](#)

27:24 ;acts 4:27 acts 4:28 ; luke 23:14 luke 23:15 ; John 19:4 ) might thereby free us from the severe judgement of God to which we were exposed. ( [Psalms 69:4](#) ; [Isaiah 53:4](#) [Isaiah 53:5](#) ; [2 Corinthians 5:21](#) ; [Galatians 3:13](#) )

**Q39: Is there anything more in his being "crucified", than if he had died some other death?**

Yes there is; for thereby I am assured, that he took on him the curse which lay upon me; ([Galatians 3:13](#) ) for the death of the cross was accursed of God. ( [Deuteronomy 21:23](#) )

**Q40: Why was it necessary for Christ to humble himself even "unto death"?**

Because with respect to the justice and truth of God, ( [Genesis 2:17](#) ) satisfaction for our sins could be made no otherwise, than by the death of the Son of God. ( [rom 8:3](#) [rom 8:4](#) ; [Hebrews 2:9](#)[Hebrews 2:14](#) [Hebrews 2:15](#) )

**Q41: Why was he also "buried"?**

Thereby to prove that he was really dead. ( [matt 27:59](#) [matt 27:60](#) ; [luke 23:52](#) [luke 23:53](#) ; [John 19:38-42](#) ; [Acts 13:29](#) )

**Q42: Since then Christ died for us, why must we also die?**

Our death is not a satisfaction for our sins, ( [Mark 8:37](#) ; [Psalms 49:7](#) ) but only an abolishing of sin, and a passage into eternal life. ( [John 5:24](#) ; [Philippians 1:23](#) ; [Romans 7:24](#) )

**Q43: What further benefit do we receive from the sacrifice and death of Christ on the cross?**

That by virtue thereof, our old man is crucified, dead and buried with him; ( [Romans 6:6](#) ) that so the corrupt inclinations of the flesh may no more reign in us; ( [rom 6:6-8](#) [rom 6:11](#) [rom 6:12](#) ;[Colossians 2:12](#) ) but that we may offer ourselves unto him a sacrifice of thanksgiving. ( [Romans 12:1](#) )

**Q44: Why is there added, "he descended into hell"?**

That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, ( [Psalms 18:5](#) [Psalms 18:6](#) ; [Psalms 116:3](#) ; [Matthew 26:38](#) ;[Hebrews 5:7](#) ; [Isaiah 53:10](#) ; [Matthew 27:46](#) ) but especially on the cross, has delivered me from the anguish and torments of hell. ( [Isaiah 53:5](#) )

**Q45: What does the "resurrection" of Christ profit us?**

First, by his resurrection he has overcome death, that he might make us partakers of that righteousness which he had purchased for us by his death; ( [1 Corinthians 15:16](#) ; [Romans 4:25](#) ;[1 Peter 1:3](#) ) secondly, we are also by his power raised up to a new life; ( [Romans 6:4](#) ; [Colossians 3:1](#) [Colossians 3:3](#) ; [Ephesians 2:5](#) [Ephesians 2:6](#) ) and lastly, the resurrection of Christ is a sure pledge of our blessed resurrection. ( [1cor 15:12](#) [1cor 15:20](#) [1cor 15:21](#) ; [Romans 8:11](#) )

**Q46: How dost thou understand these words, "he ascended into heaven"?**

That Christ, in sight of his disciples, was taken up from earth into heaven; ( [Acts 1:9](#) ; [Matthew 26:64](#) ; [Mark 16:19](#) ; [Luke 24:51](#) ) and that he continues there for our interest, ( [Hebrews 7:25](#) ;[Hebrews 4:14](#) ; [Hebrews 9:24](#) ; [Romans 8:34](#) ; [Ephesians 4:10](#) ; [Colossians 3:1](#) ) until he comes again to judge the quick and the dead. ( [Acts 1:11](#) ; [Matthew 24:30](#) )

**Q47: Is not Christ then with us even to the end of the world, as he has promised?**

Christ is very man and very God; with respect to his human nature, he is no more on earth; ([Hebrews 8:4](#) ; [Matthew 26:11](#) ; [John 16:28](#) ; [John 17:11](#) ; [Acts 3:21](#) ) but with respect to his Godhead, majesty, grace and spirit, he is at no time absent from us. ( [John 14:17-19](#) ; [John 16:13](#) ; [Matthew 28:20](#) ; [Ephesians 4:8](#) [Ephesians 4:12](#) )

**Q48: But if his human nature is not present, wherever his Godhead is, are not then these two natures in Christ separated from one another?**

Not as all, for since the Godhead is illimitable and omnipresent, ( [Acts 7:49](#) ; [Jeremiah 23:24](#) ) it must necessarily follow that the same is beyond the limits of the human nature he assumed, ( [Colossians 2:9](#) ; [John 3:13](#) ; [John 11:15](#) ; [Matthew 28:6](#) ) and yet is nevertheless in this human nature, and remains personally united to it.

**Q49: Of what advantage to us is Christ's ascension into heaven?**

First, that he is our advocate in the presence of his Father in heaven; ( [1 John 2:1](#) ; [Romans 8:34](#) ) secondly, that we have our flesh in heaven as a sure pledge that he, as the head, will also take up to himself, us, his members; ( [John 14:2](#) ; [John 17:24](#) ; [John 20:17](#) ; [Ephesians 2:6](#) ) thirdly, that he sends us his Spirit as an earnest, ( [John 14:16](#) [John 14:7](#) ; [Acts 2:1-4](#) [Acts 2:33](#) ; [2 Corinthians 1:22](#) ; [2 Corinthians 5:5](#) ) by whose power we "seek the things which are above, where Christ sitteth on the right hand of God, and not things on earth." ( [Colossians 3:1](#) ; [Philippians 3:14](#) )

**Q50: Why is it added, "and sitteth at the right hand of God"?**

Because Christ is ascended into heaven for this end, that he might appear as head of his church, ( [Ephesians 1:20](#) [Ephesians 1:21](#) [Ephesians 1:23](#) ; [Colossians 1:18](#) ) by whom the Father governs all things. ( [Matthew 28:18](#) ; [John 5:22](#) )

**Q51: What profit is this glory of Christ, our head, unto us?**

First, that by his Holy Spirit he pours out heavenly graces upon us his members; ( [Acts 2:33](#) ; [Ephesians 4:8](#) ) and then that by his power he defends and preserves us against all enemies. ( [Psalms 2:9](#) ; [Psalms 110:1](#) [Psalms 110:2](#) ; [John 10:28](#) ; [Ephesians 4:8](#) )

**Q62: What comfort is it to thee that "Christ shall come again to judge the quick and the dead"?**

That in all my sorrows and persecutions, with uplifted head I look for the very same person, who before offered himself for my sake, to the tribunal of God, and has removed all curse from me, to come as judge from heaven: ( [Luke 21:28](#) ; [Romans 8:23](#) ; [Philippians 3:20](#) ; [Titus 2:13](#) ; [1 Thessalonians 4:16](#) ) who shall cast all his and my enemies into everlasting condemnation, ( [2 Thess 1:6](#) [2 Thess 1:8-10](#) ; [Matthew 25:41-43](#) ) but shall translate me with all his chosen ones to himself, into heavenly joys and glory. ( [Matthew 25:34](#) ; [2 Thessalonians 1:7](#) )

**Q53: What dost thou believe concerning the Holy Ghost?**

First, that he is true and coeternal God with the Father and the Son; ( [1 John 5:7](#) ; [Genesis 1:2](#) ; [Isaiah 48:16](#) ; [1 Corinthians 3:16](#) ; [1 Corinthians 6:19](#) ; [Acts 5:3](#) [Acts 5:4](#) ) secondly, that he is also given me, ( [Galatians 4:6](#) ; [Matt 28:19](#) [Matt 28:20](#) ; [2 Cor 1:21](#) [2 Cor 1:22](#) ; [Ephesians 1:13](#) ) to make me by a true faith, partaker of Christ and all his benefits, ( [Galatians 3:14](#) ; [1 Peter 1:2](#) ; [1 Corinthians 6:17](#) ) that he may comfort me ( [Acts 9:31](#) ; [John 15:26](#) ) and abide with me for ever. ( [John 14:16](#) ; [1 Peter 4:14](#) )

**Q54: What believest thou concerning the "holy catholic church" of Christ?**

That the Son of God ( [Ephesians 5:26](#) ; [John 10:11](#) ; [Acts 20:28](#) ; [Ephesians 4:11-13](#) ) from the beginning to the end of the world, ( [Psalms 71:17](#) [Psalms 71:18](#) ; [Isaiah 59:21](#) ; [1 Corinthians 11:26](#) ) gathers, defends, and preserves ( [Matthew 16:18](#) ; [John 10:28-30](#) ; [Psalms 129:1-5](#) ) to himself by his Spirit and word, ( [Isaiah 59:21](#) ; [Romans 1:16](#) ; [Romans 10:14-17](#) ; [Ephesians 5:26](#) ) out of the whole human race, ( [Genesis 26:4](#) ; [Revelation 5:9](#) ) a church chosen to everlasting life, ( [Rom 8:29](#) [Rom 8:30](#) ; [Ephesians 1:10-13](#) ) agreeing in true faith; ( [Acts 2:46](#) ; [Ephesians 4:3-6](#) ) and that I am and forever shall remain, ( [Psalms 23:6](#) ; [1 Cor 1:8](#) [1 Cor 1:9](#) ; [John 10:28](#) ; [1 John 2:19](#) ; [1 Peter 1:5](#) ) a living member thereof. ( [1 John 3:14](#) [1 John 3:19-21](#) ; [2 Corinthians 13:5](#) ; [Romans 8:10](#) )

**Q55: What do you understand by "the communion of saints"?**

First, that all and every one, who believes, being members of Christ, are in common, partakers of



him, and of all his riches and gifts; ( [1 John 1:3](#) ; [1 Corinthians 1:9](#) ; [Romans 8:32](#) ; [1cor 12:12](#)[1cor 12:13](#) ; [1 Corinthians 6:17](#) ) secondly, that every one must know it to be his duty, readily and cheerfully to employ his gifts, for the advantage and salvation of other members. ( [1 Corinthians 12:21](#) ; [1cor 13:1](#) [1cor 13:5](#) ; [Philippians 2:4-8](#) )

**Q56: What believest thou concerning "the forgiveness of sins"?**

That God, for the sake of Christ's satisfaction, will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long; ( [1 John 2:2](#) ; [1 John 1:7](#) ; [2cor 5:19](#) [2cor 5:21](#) ) but will graciously impute to me the righteousness of Christ, ( [Jeremiah 31:34](#) ; [Psalms 103:3](#) [Psalms 103:4](#) ; [Psalms 103:10](#) [Psalms 103:12](#) ; [Micah 7:19](#) [Micah 7:23-25](#) ) that I may never be condemned before the tribunal of God. ( [Romans 8:1-4](#) ; [John 3:18](#) ; [John 5:24](#) )

**Q57: What comfort does the "resurrection of the body" afford thee?**

That not only my soul after this life shall be immediately taken up to Christ its head; ( [Luke 16:22](#) ; [Luke 23:43](#) ; [philip 1:21](#) [philip 1:23](#) ) but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ. ( [1cor 15:53](#)[1cor 15:54](#) ; [Job 19:25](#) [Job 19:26](#) ; [1 John 3:2](#) ; [Philippians 3:21](#) )

**Q58: What comfort takest thou from the article of "life everlasting"?**

That since I now feel in my heart the beginning of eternal joy, ( [2cor 5:2](#) [2cor 5:3](#) ) after this life, I shall inherit perfect salvation, which "eye has not seen, nor ear heard, neither has it entered into the heart of man" to conceive, and that to praise God therein for ever. ( [1 Corinthians 2:9](#) ; [John 17:3](#) )

**Q59: But what does it profit thee now that thou believest all this?**

That I am righteous in Christ, before God, and an heir of eternal life. ( [Habakkuk 2:4](#) ; [Romans 1:17](#) ; [John 3:36](#) )

**Q60: How are thou righteous before God?**

Only by a true faith in Jesus Christ; ( [rom 3:21-25](#) [rom 3:28](#) ; [rom 5:1](#) [rom 5:2](#) ; [Galatians 2:16](#) ; [Ephesians 2:8](#) [Ephesians 2:9](#) ; [Philippians 3:9](#) ) so that, though my conscience accuse me, that I have grossly transgressed all the commandments of God, and kept none of them, ( [Romans 3:9](#) ) and am still inclined to all evil; ( [Romans 7:23](#) ) notwithstanding, God, without any merit of mine, ( [Titus 3:5](#) ; [Deuteronomy 9:6](#) ; [36:22](#) ) but only of mere grace, ( [Romans 3:24](#) ; [Ephesians 2:8](#) ) grants and imputes to me, ( [rom 4:4](#) [rom 4:5](#) ; [2 Corinthians 5:19](#) ) the perfect satisfaction, ( [1 John 2:2](#) ) righteousness and holiness of Christ; ( [1 John 2:1](#) ) even so, as if I never had had, nor committed any sin: yea, as if I had fully accomplished all that obedience which Christ has accomplished for me; ( [2 Corinthians 5:21](#) ) inasmuch as I embrace such benefit with a believing heart. ( [Romans 3:22](#) ; [John 3:18](#) )

**Q61: Why sayest thou, that thou art righteous by faith only?**

Not that I am acceptable to God, on account of the worthiness of my faith; but because only the satisfaction, righteousness, and holiness of Christ, is my righteousness before God; ( [1 Corinthians 1:30](#) ; [1 Corinthians 2:2](#) ) and that I cannot receive and apply the same to myself any other way than by faith only. ( [1 John 5:10](#) )

**Q62: But why cannot our good works be the whole, or part of our righteousness before God?**

Because, that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, ( [Galatians 3:10](#) ; [Deuteronomy 27:26](#) ) and in all respects conformable to the divine law; and also, that our best works in this life are all imperfect and defiled with sin. ( [Isaiah 64:6](#) )

**Q63: What! do not our good works merit, which yet God will reward in this and in a future life?**

This reward is not of merit, but of grace. ( [Luke 17:10](#) )

**Q64: But does not this doctrine make men careless and profane?**

By no means: for it is impossible that those, who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness. ( [Matthew 7:18](#) ; [John 15:5](#) )

**Q65: Since then we are made partakers of Christ and all his benefits by faith only, whence does this faith proceed?**

From the Holy Ghost, ( [Ephesians 2:8](#) [Ephesians 2:9](#) ; [Ephesians 6:23](#) ; [John 3:5](#) ; [Philippians 1:29](#) ) who works faith in our hearts by the preaching of the gospel, and confirms it by the use of the sacraments. ( [matt 28:19](#) [matt 28:20](#) ; [1pet 1:22](#) [1pet 1:23](#) )

**Q66: What are the sacraments?**

The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the gospel, viz., that he grants us freely the remission of sin, and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross. ( [Genesis 17:11](#) ; [Romans 4:11](#) ; [Deuteronomy 30:6](#) ; [Leviticus 6:25](#) ; [Hebrews 9:7-9](#) [Hebrews 9:24](#) ; [20:12](#) ; [Isaiah 6:6](#) [Isaiah 6:7](#) ; [Isaiah 54:9](#) )

**Q67: Are both word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?**

Yes, indeed: for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ which he offered for us on the cross.

**Q68: How many sacraments has Christ instituted in the new covenant, or testament?**

Two: namely, holy baptism, and the holy supper.

**Q69: How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?**

Thus: That Christ appointed this external washing with water, ( [Matthew 28:19](#) ) adding thereto this promise, ( [Matthew 28:19](#) ; [Acts 2:38](#) ; [Matthew 3:11](#) ; [Mark 16:16](#) ; [John 1:33](#) ; [rom 6:3](#) [rom 6:4](#) ) that I am as certainly washed by his blood and Spirit from all the pollution of my soul, that is, from all my sins, ( [1 Peter 3:21](#) ; [Mark 1:4](#) ; [Luke 3:3](#) ) as I am washed externally with water, by which the filthiness of the body is commonly washed away.

**Q70: What is it to be washed with the blood and Spirit of Christ?**

It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which he shed for us by his sacrifice upon the cross; ( [Hebrews 12:24](#) ; [1 Peter 1:2](#) ; [Revelation 1:5](#) ; [Revelation 7:14](#) ; [13:1](#) ; [36:25](#) ) and also to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives. ( [John 1:33](#) ; [John 3:5](#) ; [1 Corinthians 6:11](#) ; [1 Corinthians 12:13](#) ; [Romans 6:4](#) ; [Colossians 2:12](#) )

**Q71: Where has Christ promised us, that he will as certainly wash us by his blood and Spirit, as we are washed with the water of baptism?**

In the institution of baptism, which is thus expressed: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost", [Matt 28:19](#). And "he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.", [Mark 16:16](#). This promise is also repeated, where the scripture calls baptism "the washing of regenerations" and the washing away of sins. [Tit 3:5](#), [Acts 22:16](#). ( [Titus 3:5](#) ; [Acts 22:16](#) )

**Q72: Is then the external baptism with water the washing away of sin itself?**

Not at all: ( [Matthew 3:11](#) ; [1 Peter 3:21](#) ; [Ephesians 5:26](#) [Ephesians 5:27](#) ) for the blood of Jesus Christ only, and the Holy Ghost cleanse us from all sin. ( [1 John 1:7](#) ; [1 Corinthians 6:11](#) )

**Q73: Why then does the Holy Ghost call baptism "the washing of regeneration," and "the washing away of sins"?**

God speaks thus not without great cause, to-wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ; ( [Revelation 1:5](#) ; [Revelation 7:14](#) ; [1 Corinthians 6:11](#) ) but especially that by this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water. ( [Mark 16:16](#) ; [Galatians 3:27](#) )

**Q74: Are infants also to be baptized?**

Yes: for since they, as well as the adult, are included in the covenant and church of God; ( [Genesis 17:7](#) ) and since redemption from sin ( [Matthew 19:14](#) ) by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them no less than to the adult; ( [Luke 1:15](#) ; [Psalms 22:10](#) ; [Isaiah 44:1-3](#) ; [Acts 2:39](#) ) they must therefore by baptism, as a sign of the covenant, be also admitted into the christian church; and be distinguished from the children of unbelievers ( [Acts 10:47](#) ) as was done in the old covenant or testament by circumcision, ( [Genesis 17:14](#) ) instead of which baptism is instituted ( [Colossians 2:11-13](#) ) in the new covenant.

**Q75: How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?**

Thus: That Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him, adding these promises: ( [Matthew 26:26-28](#) ; [Mark 14:22-24](#) ; [Luke 22:19](#) ; [Luke 22:20](#) ; [1 Cor 10:16](#) ; [1 Cor 10:17](#) ; [1 Corinthians 11:23-25](#) ; [1 Corinthians 12:13](#) ) first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me; and further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

**Q76: What is it then to eat the crucified body, and drink the shed blood of Christ?**

It is not only to embrace with believing heart all the sufferings and death of Christ and thereby to obtain the pardon of sin, and life eternal; ( [John 6:35](#) ; [John 6:40](#) ; [John 6:47-54](#) ) but also, besides that, to become more and more united to his sacred body, ( [John 6:55](#) ; [John 6:56](#) ) by the Holy Ghost, who dwells both in Christ and in us; so that we, though Christ is in heaven ( [Colossians 3:1](#) ; [Acts 3:21](#) ; [1 Corinthians 11:26](#) ) and we on earth, are notwithstanding "flesh of his flesh and bone of his bone" ( [Ephesians 3:16](#) ; [Ephesians 5:29](#) ; [Ephesians 5:30](#) ; [Ephesians 5:32](#) ; [1 Cor 6:15](#) ; [1 Cor 6:17](#) ; [1 Cor 6:19](#) ; [1 John 3:24](#) ; [1 John 4:13](#) ; [John 14:23](#) ) and that we live, and are governed forever by one spirit, ( [John 6:56-58](#) ; [John 15:1-6](#) ; [Ephesians 4:15](#) ; [Ephesians 4:16](#) ) as members of the same body are by one soul.

**Q77: Where has Christ promised that he will as certainly feed and nourish believers with his body and bleed, as they eat of this broken bread, and drink of this cup?**

In the institution of the supper, which is thus expressed: ( [1 Corinthians 11:23-25](#) ; [Matthew 26:26-28](#) ; [Mark 14:22-24](#) ; [Luke 22:19](#) ; [Luke 22:20](#) ; [1 Cor 10:16](#) ; [1 Cor 10:17](#) ) "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and: said: eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying: this cup is the new testament in my blood; this do ye, as often as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." [1 Cor 11:23-26](#). This promise is repeated by the holy apostle Paul, where he says "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." [1 Cor 10:16,17](#).

**Q78: Do then the bread and wine become the very body and blood of Christ?**

Not at all: ( [Matthew 26:29](#) ) but as the water in baptism is not changed into the blood of Christ,

neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; ( [Ephesians 5:26](#) ; [Titus 3:5](#) ) so the bread in the Lord's supper is not changed into the very body of Christ; ( [Mark 14:24](#) ; [1cor 10:16](#) [1cor 10:17](#) [1cor 10:26-28](#) ) though agreeably to the nature and properties of sacraments, ( [gen 17:10](#) [gen 17:11](#) [gen 17:14](#) [gen 17:19](#) ; [exod 12:11](#)[exod 12:13](#) [exod 12:27](#) [exod 12:43](#) [exod 12:48](#) ; [13:9](#) ; [1 Peter 3:21](#) ; [1 Corinthians 10:1-4](#) ) it is called the body of Christ Jesus.

**Q79: Why then doth Christ call the bread "his body", and the cup "his blood", or "the new covenant in his blood"; and Paul the "communion of body and blood of Christ"?**

Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink, whereby our souls are fed to eternal life; ( [john 6:51](#) [john 6:55](#) ) but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood by the operation of the Holy Ghost as we receive by the mouths of our bodies these holy signs in remembrance of him; ( [1cor 10:16](#) [1cor 10:17](#) ) and that all his sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

**Q80: What difference is there between the Lord's supper and the popish mass?**

The Lord's supper testifies to us, that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross; ( [Hebrews 7:27](#) ; [Hebrews 9:12](#)[Hebrews 9:25-28](#) ; [Hebrews 10:10](#) [Hebrews 10:12-14](#) ; [John 19:30](#) ; [Matthew 26:28](#) ; [luke 22:19](#)[luke 22:20](#) ) and, that we by the Holy Ghost are ingrafted into Christ, ( [1 Corinthians 6:17](#) ; [1 Corinthians 10:16](#) ) who, according to his human nature is now not on earth, but in heaven, at the right hand of God his Father, ( [Hebrews 1:3](#) ; [Hebrews 8:1](#) [Hebrews 8:2](#) ; [John 20:17](#) ) and will there be worshipped by us. ( [matt 6:20](#) [matt 6:21](#) ; [John 4:21-24](#) ; [Luke 24:52](#) ; [acts 7:55](#) [acts 7:56](#) ; [Colossians 3:1](#) ; [philip 3:20](#) [philip 3:21](#) ; [1 Thessalonians 1:10](#) ; [Hebrews 9:6-10](#) ) But the mass teaches, that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the mass, at bottom, is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry. ( [Hebrews 9:26](#) ; [Hebrews 10:12](#) [Hebrews 10:14](#) [Hebrews 10:19-31](#) )

**Q81: For whom is the Lord's supper instituted?**

For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by his passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves. ( [1 Corinthians 10:19-22](#) ; [1cor 11:28](#) [1cor 11:29](#) )

**Q82: Are they also to be admitted to this supper, who, by confession and life, declare themselves unbelieving and ungodly?**

No; for by this, the covenant of God would be profaned, and his wrath kindled against the whole congregation; ( [1cor 11:20](#) [1cor 11:34](#) ; [Isaiah 1:11-15](#) ; [Isaiah 66:3](#) ; [Jeremiah 7:21-23](#) ; [Psalms 50:16](#) ) therefore it is the duty of the christian church, according to the appointment of Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they show amendment of life.

**Q83: What are the keys of the kingdom of heaven?**

The preaching of the holy gospel, and christian discipline, or excommunication out of the christian church; by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

**Q84: How is the kingdom of heaven opened and shut by the preaching of the holy gospel?**

Thus: when according to the command of Christ, it is declared and publicly testified to all and every believer, that, whenever they receive the promise of the gospel by a true faith, all their sins are really

forgiven them of God, for the sake of Christ's merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God, and eternal condemnation, so long as they are unconverted: ( [matt 16:18](#) [matt 16:19](#) ; [Matthew 18:15-19](#) ; [John 20:21-23](#) ) according to which testimony of the gospel, God will judge them, both in this, and in the life to come.

**Q85: How is the kingdom of heaven shut and opened by christian discipline?**

Thus: when according to the command of Christ, those, who under the name of christians, maintain doctrines, or practices inconsistent therewith, and will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church, or to those, who are thereunto appointed by the church; and if they despise their admonition, are by them forbidden the use of the sacraments; whereby they are excluded from the christian church, and by God himself from the kingdom of Christ; and when they promise and show real amendment, are again received as members of Christ and his church. ( [Matthew 18:15-18](#) ; [1cor 5:2-5](#) [1cor 5:11](#) ; [2thess 3:14](#) [2thess 3:15](#) ; [2 Corinthians 2:6-8](#) )

**Q86: Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours, why must we still do good works?**

Because Christ, having redeemed and delivered us by his blood, also renews us by his Holy Spirit, after his own image; that so we may testify, by the whole of our conduct, our gratitude to God for his blessings, ( [Romans 6:13](#) ; [rom 12:1](#) [rom 12:2](#) ; [1pet 2:5](#) [1pet 2:9](#) [1pet 2:10](#) ; [1 Corinthians 6:20](#) ) and that he may be praised by us; ( [Matthew 5:16](#) ; [1 Peter 2:12](#) ; [1pet 1:6](#) [1pet 1:7](#) ) also, that every one may be assured in himself of his faith, ( [2 Peter 1:10](#) ; [Matthew 7:17](#) ; [gal 5:6](#) [gal 5:22](#) [gal 5:23](#) ) by the fruits thereof; and that, by our godly conversation others may be gained to Christ. ( [1pet 3:1](#) [1pet 3:2](#) ; [Romans 14:19](#) )

**Q87: Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?**

By no means; for the holy scripture declares that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God. ( [1cor 6:9](#) [1cor 6:10](#) ; [Ephesians 5:5](#) [Ephesians 5:6](#) ; [1 John 3:14](#) )

**Q88: Of how many parts does the true conversion of man consist?**

Of two parts; of the mortification of the old, and the quickening of the new man. ( [rom 6:1](#) [rom 6:4-6](#) ; [Ephesians 4:22-24](#) ; [Colossians 3:5-10](#) ; [1 Corinthians 5:7](#) ; [2 Corinthians 7:10](#) )

**Q89: What is the mortification of the old man?**

It is a sincere sorrow of heart, that we have provoked God by our sins; and more and more to hate and flee from them. ( [Romans 8:13](#) ; [Joel 2:13](#) ; [Hosea 6:1](#) )

**Q90: What is the quickening of the new man?**

It is a sincere joy of heart in God, through Christ, ( [Romans 5:1](#) ; [Romans 14:17](#) ; [Isaiah 57:15](#) ) and with love and delight to live according to the will of God in all good works. ( [rom 6:10](#) [rom 6:11](#) ; [Galatians 2:20](#) )

**Q91: But what are good works?**

Only those which proceed from a true faith, ( [Romans 14:23](#) ) are performed according to the law of God, ( [Leviticus 18:4](#) ; [15:22](#) ; [Ephesians 2:10](#) ) and to his glory; ( [1 Corinthians 10:31](#) ) and not such as are founded on our imaginations, or the institutions of men. ( [Deuteronomy 12:32](#) ; [ezek 20:18](#) [ezek 20:19](#) ; [Isaiah 29:13](#) ; [Matthew 15:7-9](#) )

**Q92: What is the law of God?**

God spake all these words, Exodus 20:1-17 and Denteronomy 5:6-21, saying: I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.<sup>1st</sup>



commandment: Thou shalt have no other gods before me. 2nd commandment: Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments. 3rd commandment: Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. 4th commandment: Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. 5th commandment: Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. 6th commandment: Thou shalt not kill. 7th commandment: Thou shalt not commit adultery. 8th commandment: Thou shalt not steal. 9th commandment: Thou shalt not bear false witness against thy neighbour. 10th commandment: Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

**Q93: How are these commandments divided?**

Into two tables; ( [34:28](#) ; [Deuteronomy 4:13](#) ; [deut 10:3](#) [deut 10:4](#) ) the first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbour. ( [Matthew 22:37-40](#) )

**Q94: What does God enjoin in the first commandment?**

That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, ( [1 John 5:21](#) ; [1cor 6:9](#) [1cor 6:10](#) ; [1cor 10:7](#) [1cor 10:14](#) ) sorcery, soothsaying, superstition, ( [Leviticus 19:31](#) ; [Deuteronomy 18:9-12](#) ) invocation of saints, or any other creatures; ( [Matthew 4:10](#) ; [Revelation 19:10](#) ; [rev 22:8](#) [rev 22:9](#) ) and learn rightly to know the only true God; ( [John 17:3](#) ) trust in him alone, ( [Jeremiah 17:5](#) [Jeremiah 17:7](#) ) with humility ( [1pet 5:5](#) [1pet 5:6](#) ) and patience submit to him; ( [Hebrews 10:36](#) ; [Colossians 1:11](#) ; [rom 5:3](#) [rom 5:4](#) ; [1 Corinthians 10:10](#) ; [Philippians 2:14](#) ) expect all good things from him only; ( [Psalms 104:27-30](#) ; [Isaiah 45:7](#) ; [James 1:17](#) ) love, ( [Deuteronomy 6:5](#) ; [Matthew 22:37](#) ) fear, ( [Deuteronomy 6:2](#) ; [Psalms 111:10](#) ; [Proverbs 1:7](#) ; [Proverbs 9:10](#) ; [Matthew 10:28](#) ) and glorify him with my whole heart; ( [Matthew 4:10](#) ; [deut 10:20](#) [deut 10:21](#) ) so that I renounce and forsake all creatures, rather than commit even the least thing contrary to his will. ( [matt 5:29](#) [matt 5:30](#) ; [Matthew 10:37](#) ; [Acts 5:29](#) )

**Q95: What is idolatry?**

Idolatry is, instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object, in which men place their trust. ( [Ephesians 5:5](#) ; [1 Chronicles 16:26](#) ; [Philippians 3:19](#) ; [Galatians 4:8](#) ; [Ephesians 2:12](#) ; [1 John 2:23](#) ; [2 John 1:9](#) ; [John 5:23](#) )

**Q96: What does God require in the second commandment?**

That we in no wise represent God by images, ( [Deuteronomy 4:15-19](#) ; [Isaiah 40:18-25](#) ; [rom 1:23](#) [rom 1:24](#) ; [Acts 17:29](#) ) nor worship him in any other way than he has commanded in his word. ( [15:23](#) ; [Deuteronomy 12:30-32](#) ; [Matthew 15:9](#) )

**Q97: Are images then not at all to be made?**

God neither can, nor may be represented by any means: ( [Isaiah 40:25](#) ) but as to creatures; though they may be represented, yet God forbids to make, or have any resemblance of them, either in order to worship them or to serve God by them. ( [exod 23:24](#) [exod 23:25](#) ; [exod 34:13](#) [exod 34:14](#) [exod 34:17](#) ; [Numbers 33:52](#) ; [Deuteronomy 7:5](#) ; [Deuteronomy 12:3](#) ; [Deuteronomy 16:21](#) ; [2kin 18:3](#) [2kin 18:4](#) )

**Q98: But may not images be tolerated in the churches, as books to the laity?**

No: for we must not pretend to be wiser than God, who will have his people taught, not by dumb images, ( [Jeremiah 10:8](#) ; [Habakkuk 2:18](#) [Habakkuk 2:19](#) ) but by the lively preaching of his word. ( [rom 10:14](#) [rom 10:15](#) [rom 10:17](#) ; [2 Peter 1:19](#) ; [2tim 3:16](#) [2tim 3:17](#) )

**Q99: What is required in the third commandment?**

That we, not only by cursing ( [Leviticus 24:11-16](#) ) or perjury, ( [Leviticus 19:12](#) ) but also by rash swearing, ( [Matthew 5:37](#) ; [James 5:12](#) ) must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others; ( [Leviticus 5:1](#) ; [Proverbs 29:24](#) ) and, briefly, that we use the holy name of God no otherwise than with fear and reverence; ( [Jeremiah 4:2](#) ; [Isaiah 45:23](#) ) so that he may be rightly confessed ( [rom 10:9](#) [rom 10:10](#) ; [Matthew 10:32](#) ) and worshipped by us, ( [Psalms 50:15](#) ; [1 Timothy 2:8](#) ) and be glorified in all our words and works. ( [Romans 2:24](#) ; [1 Timothy 6:1](#) ; [Colossians 3:16](#) [Colossians 3:17](#) )

**Q100: Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavour, as much as in them lies, to prevent and forbid such cursing and swearing?**

It undoubtedly is, ( [Proverbs 29:24](#) ; [Leviticus 5:1](#) ) for there is no sin greater or more provoking to God, than the profaning of his name; and therefore he has commanded this sin to be punished with death. ( [lev 24:15](#) [lev 24:16](#) )

**Q101: May we then swear religiously by the name of God?**

Yes: either when the magistrates demand it of the subjects; or when necessity requires us thereby to confirm a fidelity and truth to the glory of God, and the safety of our neighbour: for such an oath is founded on God's word, ( [Deuteronomy 6:13](#) ; [Deuteronomy 10:20](#) ; [Isaiah 48:1](#) ; [Hebrews 6:16](#) ) and therefore was justly used by the saints, both in the Old and New Testament. ( [Genesis 21:24](#) ; [gen 31:53](#) [gen 31:54](#) ; [Joshua 9:15](#) [Joshua 9:19](#) ; [24:22](#) ; [3:35](#) ; [1:28-30](#) ; [Romans 1:9](#) ; [2 Corinthians 1:23](#) )

**Q102: May we also swear by saints or any other creatures?**

No; for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear falsely; ( [2 Corinthians 1:23](#) ; [Romans 9:1](#) ) which honour is due to no creature. ( [Matthew 5:34-36](#) ; [James 5:12](#) )

**Q103: What does God require in the fourth commandment?**

First, that the ministry of the gospel and the schools be maintained; ( [Titus 1:5](#) ; [2tim 3:14](#) [2tim 3:15](#) ; [1 Timothy 5:17](#) ; [1cor 9:11](#) [1cor 9:13](#) [1cor 9:14](#) ; [2 Timothy 2:2](#) ) and that I, especially on the sabbath, that is, on the day of rest, diligently frequent the church of God, ( [Psalms 40:10](#) [Psalms 40:11](#) ; [Psalms 68:27](#) ; [acts 2:42](#) [acts 2:46](#) ) to hear his word, ( [1tim 4:13](#) [1tim 4:19](#) ; [1cor 14:29](#) [1cor 14:31](#) ) to use the sacraments, ( [1 Corinthians 11:33](#) ) publicly to call upon the Lord, ( [1tim 2:1-3](#) [1tim 2:8-11](#) ; [1 Corinthians 14:16](#) ) and contribute to the relief of the poor. ( [1 Corinthians 16:2](#) ) Secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his Holy Spirit in me: and thus begin in this life the eternal sabbath. ( [Isaiah 66:23](#) )

**Q104: What does God require in the fifth commandment?**

That I show all honour, love and fidelity, to my father and mother, and all in authority over me, and submit myself to their good instruction and correction, with due obedience; ( [Ephesians 5:22](#) ; [Ephesians 6:1-5](#) ; [Colossians 3:18](#) [Colossians 3:20-24](#) ; [Proverbs 1:8](#) ; [Proverbs 4:1](#) ; [Proverbs 15:20](#) ; [Proverbs 20:20](#) ; [21:17](#) ; [Romans 13:1-7](#) ) and also patiently bear with their weaknesses and infirmities, ( [Proverbs 23:22](#) ; [gen 9:24](#) [gen 9:25](#) ; [1 Peter 2:18](#) ) since it pleases God to govern us by their hand. ( [Ephesians 6:4](#) [Ephesians 6:9](#) ; [Colossians 3:19-21](#) ; [rom 13:2](#) [rom 13:3](#) ; [Matthew 22:21](#) )

**Q105: What does God require in the sixth commandment?**

That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonour, hate, wound, or kill my neighbour, by myself or by another: ( [matt 5:21](#) [matt 5:22](#) ; [Matthew 26:52](#) ; [Genesis 9:6](#) ) but that I lay aside all desire of revenge: ( [Ephesians 4:26](#) ; [Romans 12:19](#) ; [Matthew 5:25](#) ; [Matthew 18:35](#) ) also, that I hurt not myself, nor wilfully expose myself to any danger. ( [Romans 13:14](#) ; [Colossians 2:23](#) ; [Matthew 4:7](#) ) Wherefore also the magistrate is armed with the sword, to prevent murder. ( [Genesis 9:6](#) ; [21:14](#) ; [Matthew 26:52](#) ; [Romans 13:4](#) )

**Q106: But this commandment seems only to speak of murder?**

In forbidding murder, God teaches us, that he abhors the causes thereof, such as envy, ( [Proverbs 14:30](#) ; [Romans 1:29](#) ) hatred, ( [1john 2:9](#) [1john 2:11](#) ) anger, ( [James 1:20](#) ; [gal 5:19](#) [gal 5:21](#) ) and desire of revenge; and that he accounts all these as murder. ( [1 John 3:15](#) )

**Q107: But is it enough that we do not kill any man in the manner mentioned above?**

No: for when God forbids envy, hatred, and anger, he commands us to love our neighbour as ourselves; ( [Matthew 7:12](#) ; [Matthew 22:39](#) ; [Romans 12:10](#) ) to show patience, peace, meekness, mercy, and all kindness, towards him, ( [Ephesians 4:2](#) ; [gal 6:1](#) [gal 6:2](#) ; [matt 5:5](#) [matt 5:7](#) [matt 5:9](#) ; [Romans 12:18](#) ; [Luke 6:36](#) ; [1 Peter 3:8](#) ; [Colossians 3:12](#) ; [rom 12:10](#) [rom 12:15](#) ) and prevent his hurt as much as in us lies; ( [23:5](#) ) and that we do good, even to our enemies. ( [matt 5:44](#) [matt 5:45](#) ; [rom 12:20](#) [rom 12:21](#) )

**Q108: What does the seventh commandment teach us?**

That all uncleanness is accursed of God: ( [lev 18:27](#) [lev 18:28](#) ) and that therefore we must with all our hearts detest the same, ( [Jude 1:23](#) ) and live chastely and temperately, ( [1 Thessalonians 4:3-5](#) ) whether in holy wedlock, or in single life. ( [Hebrews 13:4](#) ; [1cor 7:7-9](#) [1cor 7:27](#) )

**Q109: Does God forbid in this commandment, only adultery, and such like gross sins?**

Since both our body and soul are temples of the holy Ghost, he commands us to preserve them pure and holy: therefore he forbids all unchaste actions, gestures, words, ( [Ephesians 5:3](#) [Ephesians 5:4](#) ; [1 Corinthians 6:18-20](#) ) thoughts, desires, ( [matt 5:27](#) [matt 5:28](#) ) and whatever can entice men thereto. ( [Ephesians 5:18](#) ; [1 Corinthians 15:33](#) )

**Q110: What does God forbid in the eighth commandment?**

God forbids not only those thefts, ( [1 Corinthians 6:10](#) ) and robberies, ( [1 Corinthians 5:10](#) ; [Isaiah 33:1](#) ) which are punishable by the magistrate; but he comprehends under the name of theft all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbour: ( [Luke 3:14](#) ; [1 Thessalonians 4:6](#) ) whether it be by force, or under the appearance of right, as by unjust weights, ells, measures, fraudulent merchandise, ( [Proverbs 11:1](#) ; [Proverbs 16:11](#) ; [45:9-12](#) ; [Deuteronomy 25:13-16](#) ) false coins, usury, ( [Psalms 15:5](#) ; [Luke 6:35](#) ) or by any other way forbidden by God; as also all covetousness, ( [1 Corinthians 6:10](#) ) all abuse and waste of his gifts. ( [prov 23:20](#) [prov 23:21](#) ; [Proverbs 21:20](#) )

**Q111: But what does God require in this commandment?**

That I promote the advantage of my neighbour in every instance I can or may; and deal with him as I desire to be dealt with by others: ( [Matthew 7:12](#) ) further also that I faithfully labour, so that I may be able to relieve the needy. ( [Ephesians 4:28](#) )

**Q112: What is required in the ninth commandment?**

That I bear false witness against no man, ( [prov 19:5](#) [prov 19:9](#) ; [Proverbs 21:28](#) ) nor falsify any man's words; ( [Psalms 15:3](#) ; [Psalms 50:19](#) [Psalms 50:20](#) ) that I be no backbiter, nor slanderer; ( [rom 1:29](#) [rom 1:30](#) ) that I do not judge, nor join in condemning any man rashly, or unheard; ( [matt 7:1](#) [matt 7:2](#) ; [Luke 6:37](#) ) but that I avoid all sorts of lies and deceit, as the proper works of the devil, ( [John 8:44](#) ) unless I would bring down upon me the heavy wrath of God; ( [Proverbs 12:22](#) ; [Proverbs 13:5](#) ) likewise, that in judgment and all other dealings I love the truth, speak it



uprightly and confess it; ( [1 Corinthians 13:6](#) ; [Ephesians 4:25](#) ) also that I defend and promote, as much as I am able, the horror and good character of my neighbour. ( [1 Peter 4:8](#) )

**Q113: What does the tenth commandment require of us?**

That even the smallest inclination or thought, contrary to any of God's commandments, never rise in our hearts; but that at all times we hate all sin with our whole heart, and delight in all righteousness. ( [Romans 7:7](#) )

**Q114: But can those who are converted to God perfectly keep these commandments?**

No: but even the holiest men, while in this life, have only a small beginning of this obedience; ( [1 John 1:8-10](#) ; [rom 7:14](#) [rom 7:15](#) ; [Ecclesiastes 7:20](#) ; [1 Corinthians 13:9](#) ) yet so, that with a sincere resolution they begin to live, not only according to some, but all the commandments of God. ( [Romans 7:22](#) ; [Psalms 1:2](#) ; [James 2:10](#) )

**Q115: Why will God then have the ten commandments so strictly preached, since no man in this life can keep them?**

First, that all our lifetime we may learn more and more to know ( [Romans 3:20](#) ; [1 John 1:9](#) ; [Psalms 32:5](#) ) our sinful nature, and thus become the more earnest in seeking the remission of sin, and righteousness in Christ; ( [Matthew 5:6](#) ; [rom 7:24](#) [rom 7:25](#) ) likewise, that we constantly endeavour and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come. ( [1 Corinthians 9:24](#) ; [Philippians 3:11-14](#) )

**Q116: Why is prayer necessary for christians?**

Because it is the chief part of thankfulness which God requires of us: ( [Psalms 50:14](#) [Psalms 50:15](#) ) and also, because God will give his grace and Holy Spirit to those only, who with sincere desires continually ask them of him, and are thankful for them. ( [matt 7:7](#) [matt 7:8](#) ; [luke 11:9](#) [luke 11:10](#) [luke 11:13](#) ; [1 Thessalonians 5:17](#) )

**Q117: What are the requisites of that prayer, which is acceptable to God, and which he will hear?**

First, that we from the heart pray ( [John 4:24](#) ; [Psalms 145:18](#) ) to the one true God only, who has manifested himself in his word, ( [Revelation 19:10](#) ; [John 4:22-24](#) ) for all things, he has commanded us to ask of him; ( [Romans 8:26](#) ; [1 John 5:14](#) ; [James 1:5](#) ) secondly, that we rightly and thoroughly know our need and misery, ( [2 Chronicles 20:12](#) ) that so we may deeply humble ourselves in the presence of his divine majesty; ( [Psalms 2:11](#) ; [Psalms 34:19](#) ; [Isaiah 66:2](#) ) thirdly, that we be fully persuaded that he, notwithstanding that we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer, ( [Romans 10:14](#) ; [James 1:6](#) ) as he has promised us in his word. ( [john 14:13](#) [john 14:14](#) ; [John 16:23](#) ; [dan 9:17](#) [dan 9:18](#) ; [Matthew 7:8](#) ; [Psalms 27:8](#) )

**Q118: What has God commanded us to ask of him?**

All things necessary for soul and body; ( [James 1:17](#) ; [Matthew 6:33](#) ) which Christ our Lord has comprised in that prayer he himself has taught us.

**Q119: What are the words of that prayer?**

Our Father which art in heaven, 1Hallowed be thy name. 2Thy kingdom come. 3Thy will be done on earth, as it is in heaven. 4 Give us this day our daily bread. 5 And forgive us our debts, as we forgive our debtors. 6 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

**Q120: Why has Christ commanded us to address God thus: "Our Father"?**

That immediately, in the very beginning of our prayer, he might excite in us a childlike reverence for, and confidence in God, which are the foundation of our prayer: namely, that God is become our

Father in Christ, and will much less deny us what we ask of him in true faith, than our parents will refuse us earthly things. ( [Matthew 7:9-11](#) ; [Luke 11:11-13](#) )

**Q121: Why is it here added, "Which art in heaven"?**

Lest we should form any earthly conceptions of God's heavenly majesty, ( [Jeremiah 23:23](#)[Jeremiah 23:24](#) ; [acts 17:24](#) [acts 17:25](#) [acts 17:27](#) ) and that we may expect from his almighty power all things necessary for soul and body. ( [Romans 10:12](#) )

**Q122: Which is the first petition?**

"Hallowed be thy name"; that is, grant us, first, rightly to know thee, ( [John 17:3](#) ; [Jeremiah 9:24](#) ;[Jeremiah 31:33](#) [Jeremiah 31:34](#) ; [Matthew 16:17](#) ; [James 1:5](#) ; [Psalms 119:105](#) ) and to sanctify, glorify and praise thee, ( [Psalms 119:137](#) ; [luke 1:46](#) [luke 1:47](#) [luke 1:68](#) [luke 1:69](#) ; [Romans 11:33-36](#) ) in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, that thy name may never be blasphemed, but rather honoured and praised on our account. ( [Psalms 71:8](#) ; [Psalms 115:1](#) )

**Q123: Which is the second petition?**

"Thy kingdom come"; that is, rule us so by thy word and Spirit, that we may submit ourselves more and more to thee; ( [Matthew 6:33](#) ; [Psalms 119:5](#) ; [Psalms 143:10](#) ) preserve and increase thy church; ( [Psalms 51:18](#) ; [Psalms 122:6-9](#) ) destroy the works of the devil, and all violence which would exalt itself against thee; and also all wicked counsels devised against thy holy word; ( [1 John 3:8](#) ; [Romans 16:20](#) ) till the full perfection of thy kingdom take place, ( [rev 22:17](#) [rev 22:20](#) ; [rom 8:22](#) [rom 8:23](#) ) wherein thou shalt be all in all. ( [1 Corinthians 15:28](#) )

**Q124: Which is the third petition?**

"Thy will be done on earth as it is in heaven"; that is, grant that we and all men may renounce our own will, ( [Matthew 16:24](#) ; [Titus 2:11](#) [Titus 2:12](#) ) and without murmuring obey thy will, which is only good; ( [Luke 22:42](#) ; [Ephesians 5:10](#) ; [Romans 12:2](#) ) that every one may attend to, and perform the duties of his station and calling, ( [1 Corinthians 7:24](#) ) as willingly and faithfully as the angels do in heaven. ( [Psalms 103:20](#) [Psalms 103:21](#) )

**Q125: Which is the fourth petition?**

"Give us this day our daily bread"; that is, be pleased to provide us with all things necessary for the body, ( [Psalms 104:27](#) [Psalms 104:28](#) ; [Psalms 145:15](#) [Psalms 145:16](#) ; [matt 6:25](#) [matt 6:26](#) ) that we may thereby acknowledge thee to be the only fountain of all good, ( [James 1:17](#) ; [Acts 14:17](#) ; [acts 17:27](#) [acts 17:28](#) ) and that neither our care nor industry, nor even thy gifts, can profit us without thy blessing; ( [1 Corinthians 15:58](#) ; [Deuteronomy 8:3](#) ; [Psalms 37:3-5](#) [Psalms 37:16](#) ;[Psalms 127:1](#) [Psalms 127:2](#) ) and therefore that we may withdraw our trust from all creatures, and place it alone in thee. ( [Psalms 55:23](#) ; [Psalms 62:11](#) ; [Psalms 146:3](#) ; [Jeremiah 17:5](#) [Jeremiah 17:7](#) )

**Q126: Which is the fifth petition?**

"And forgive us our debts as we forgive our debtors"; that is, be pleased for the sake of Christ's blood, not to impute to us poor sinners, our transgressions, nor that depravity, which always cleaves to us; ( [Psalms 51:1-7](#) ; [Psalms 143:2](#) ; [1john 2:1](#) [1john 2:2](#) ; [Romans 8:1](#) ) even as we feel this evidence of thy grace in us, that it is our firm resolution from the heart to forgive our neighbour. ( [matt 6:14](#) [matt 6:15](#) )

**Q127: Which is the sixth petition?**

"And lead us not into temptation, but deliver us from evil"; that is, since we are so weak in ourselves, that we cannot stand a moment; ( [John 15:5](#) ; [Psalms 103:14](#) ) and besides this, since our mortal enemies, the devil, ( [1 Peter 5:8](#) ; [Ephesians 6:12](#) ) the world, ( [John 15:19](#) ) and our own flesh, ( [Romans 7:23](#) ; [Galatians 5:17](#) ) cease not to assault us, do thou therefore preserve and strengthen us by the power of thy Holy Spirit, that we may not be overcome in this spiritual warfare, ( [Matthew](#)

26:41 ; [Mark 13:33](#) ) but constantly and strenuously may resist our foes, till at last we obtain a complete victory. ( [1 Thessalonians 3:13](#) ; [1 Thessalonians 5:23](#) )

**Q128: How dost thou conclude thy prayer?**

"For thine is the kingdom, and the power, and the glory, forever"; that is, all these we ask of thee, because thou, being our King and almighty, art willing and able to give us all good; ( [rom 10:11](#)[rom 10:12](#) ; [2 Peter 2:9](#) ) and all this we pray for, that thereby not we, but thy holy name, may be glorified for ever. ( [John 14:13](#) ; [Jeremiah 33:8](#) [Jeremiah 33:9](#) ; [Psalms 115:1](#) )

**Q129: What does the word "Amen" signify?**

"Amen" signifies, it shall truly and certainly be: for my prayer is more assuredly heard of God, than I feel in my heart that I desire these things of him. ( [2 Corinthians 1:20](#) ; [2 Timothy 2:13](#) )

## **The Westminster Larger Catechism**

Q1: What is the chief and highest end of man?

A1: Man's chief and highest end is to glorify God, and fully to enjoy him forever.

Q2: How does it appear that there is a God?

A2: The very light of nature in man, and the works of God, declare plainly that there is a God; but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation.

Q3: What is the Word of God?

A3: The holy Scriptures of the Old and New Testaments are the Word of God, the only rule of faith and obedience.

Q4: How does it appear that the Scriptures are the Word of God?

A4: The Scriptures manifest themselves to be the Word of God, by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation: but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very Word of God.

Q5: What do the Scriptures principally teach?

A5: The Scriptures principally teach, : What man is to believe concerning God, and: What duty God requires of man.

Q6: What do the Scriptures make known of God?

A6: The Scriptures make known: What God is, the persons in the Godhead, his decrees, and the execution of his decrees.

Q7: What is God?

A7: God is a Spirit, in and of himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, everywhere present, almighty, knowing all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth.

Q8: Are there more Gods than one?

A8: There is but one only, the living and true God.

Q9: How many persons are there in the Godhead?

A9: There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.

Q10: What are the personal properties of the three persons in the Godhead?

A10: It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son from all eternity.

Q11: How does it appear that the Son and the Holy Ghost are God equal with the Father?

A11: The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names, attributes, works, and worship, as are proper to God only.

Q12: What are the decrees of God?

A12: God's decrees are the wise, free, and holy acts of the counsel of his will, whereby, from all eternity, he has, for his own glory, unchangeably foreordained: Whatsoever comes to pass in time, especially concerning angels and men.

Q13: What has God especially decreed concerning angels and men?

A13: God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, has elected some angels to glory; and in Christ has chosen some men to eternal life, and the means thereof: and also, according to his sovereign power, and the unsearchable counsel of his own will (whereby he extends or withholds favor as he pleases), has passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice.

Q14: How does God execute his decrees?

A14: God executes his decrees in the works of creation and providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will.

Q15: What is the work of creation?

A15: The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself, within the space of six days, and all very good.

Q16: How did God create angels?

A16: God created all the angels spirits, immortal, holy, excelling in knowledge, mighty in power, to execute his commandments, and to praise his name, yet subject to change.

Q17: How did God create man?

A17: After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man, endued them with living, reasonable, and immortal souls; made them after his own image, in knowledge, righteousness, and holiness; having the law of God written in their hearts, and power to fulfil it, and dominion over the creatures; yet subject to fall.

Q18: What are God's works of providence?

A18: God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures; ordering them, and all their actions, to his own glory.

Q19: What is God's providence towards the angels?

A19: God by his providence permitted some of the angels, wilfully and irrecoverably, to fall into sin and damnation, limiting and ordering that, and all their sins, to his own glory; and established the rest in holiness and happiness; employing them all, at his pleasure, in the administrations of his power, mercy, and justice.

Q20: What was the providence of God toward man in the estate in which he was created?

A20: The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth; putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with himself; instituting the sabbath; entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of life was a pledge; and forbidding to eat of the

tree of the knowledge of good and evil, upon the pain of death.

Q21: Did man continue in that estate wherein God at first created him?

A21: Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocency wherein they were created.

Q22: Did all mankind fall in that first transgression ?

A22: The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

Q23: Into what estate did the fall bring mankind?

A23: The fall brought mankind into an estate of sin and misery.

Q24: What is sin?

A24: Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.

Q25: Wherein consists the sinfulness of that estate whereinto man fell?

A25: The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgressions.

Q26: How is original sin conveyed from our first parents unto their posterity?

A26: Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.

Q27: What misery did the fall bring upon mankind?

A27: The fall brought upon mankind the loss of communion with God, his displeasure and curse; so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world, and that which is to come.

Q28: What are the punishments of sin in this world?

A28: The punishments of sin in this world are either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments; together with death itself.

Q29: What are the punishments of sin in the world to come?

A29: The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever.

Q30: Does God leave all mankind to perish in the estate of sin and misery ?

A30: God does not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the covenant of works; but of his mere love and mercy delivers his elect out of it, and brings them into an estate of salvation by the second covenant, commonly called the covenant of grace.

Q31: With whom was the covenant of grace made?

A31: The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.

Q32: How is the grace of God manifested in the second covenant?

A32: The grace of God is manifested in the second covenant, in that he freely provides and offers to

sinner a Mediator, and life and salvation by him; and requiring faith as the condition to interest them in him, promises and gives his Holy Spirit to all his elect, to work in them that faith, with all other saving graces; and to enable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he has appointed them to salvation.

Q33: Was the covenant of grace always administered after one and the same manner?

A33: The covenant of grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New.

Q34: How was the covenant of grace administered under the Old Testament?

A34: The covenant of grace was administered under the Old Testament, by promises, prophecies, sacrifices, circumcision, the passover, and other types and ordinances, which did all foreshadow Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah, by whom they then had full remission of sin, and eternal salvation.

Q35: How is the covenant of grace administered under the New Testament?

A35: Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper; in which grace and salvation are held forth in more fulness, evidence, and efficacy, to all nations.

Q36: Who is the Mediator of the covenant of grace?

A36: The only Mediator of the covenant of grace is the Lord Jesus Christ, who, being the eternal Son of God, of one substance and equal with the Father, in the fulness of time became man, and so was and continues to be God and man, in two entire distinct natures, and one person, forever.

Q37: How did Christ, being the Son of God, become man?

A37: Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance, and born of her, yet without sin.

Q38: Why was it requisite that the Mediator should be God?

A38: It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience, and intercession; and to satisfy God's justice, procure his favor, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.

Q39: Why was it requisite that the Mediator should be man?

A39: It was requisite that the Mediator should be man, that he might advance our nature, perform obedience to the law, suffer and make intercession for us in our nature, have a fellow feeling of our infirmities; that we might receive the adoption of sons, and have comfort and access with boldness unto the throne of grace.

Q40: Why was it requisite that the Mediator should be God and man in one person ?

A40: It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person.

Q41: Why was our Mediator called Jesus?

A41: Our Mediator was called Jesus, because he saves his people from their sins.

Q42: Why was our Mediator called Christ?

A42: Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure; and so set apart, and fully furnished with all authority and ability, to execute the offices of prophet, priest, and king of his church, in the estate both of his humiliation and exaltation.

Q43: How does Christ execute the office of a prophet?

A43: Christ executes the office of a prophet, in his revealing to the church, in all ages, by his Spirit and Word, in divers ways of administration, the whole will of God, in all things concerning their edification and salvation.

Q44: How does Christ execute the office of a priest?

A44: Christ executes the office of a priest, in his once offering himself a sacrifice without spot to God, to be a reconciliation for the sins of his people; and in making continual intercession for them.

Q45: How does Christ execute the office of a king?

A45: Christ executes the office of a king, in calling out of the world a people to himself, and giving them officers, laws, and censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory, and their good; and also in taking vengeance on the rest, who know not God, and obey not the gospel.

Q46: What was the estate of Christ's humiliation?

A46: The estate of Christ's humiliation was that low condition, wherein he for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection.

Q47: How did Christ humble himself in his conception and birth?

A47: Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers circumstances of more than ordinary abasement.

Q48: How did Christ humble himself in his life?

A48: Christ humbled himself in his life, by subjecting himself to the law, which he perfectly fulfilled; and by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

Q49: How did Christ humble himself in his death?

A49: Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his disciples, scorned and rejected by the world, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath, he laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross.

Q50: Wherein consisted Christ's humiliation after his death?

A50: Christ's humiliation after his death consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day; which has been otherwise expressed in these words, he descended into hell.

Q51: What was the estate of Christ's exaltation?

A51: The estate of Christ's exaltation comprehends his resurrection, ascension, sitting at the right hand of the Father, and his coming again to judge the world.

Q52: How was Christ exalted in his resurrection?

A52: Christ was exalted in his resurrection, in that, not having seen corruption in death (of which it was not possible for him to be held), and having the very same body in which he suffered, with the essential properties thereof (but without mortality, and other common infirmities belonging to this life), really united to his soul, he rose again from the dead the third day by his own power; whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death,

and him that had the power of it, and to be Lord of quick and dead: all which he did as a public person, the head of his church, for their justification, quickening in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

Q53: How was Christ exalted in his ascension?

A53: Christ was exalted in his ascension, in that having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God, and giving them commission to preach the gospel to all nations, forty days after his resurrection, he, in our nature, and as our head, triumphing over enemies, visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where himself is, and shall continue till his second coming at the end of the world.

Q54: How is Christ exalted in his sitting at the right hand of God?

A54: Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favor with God the Father, with all fulness of joy, glory, and power over all things in heaven and earth; and does gather and defend his church, and subdue their enemies; furnishes his ministers and people with gifts and graces, and makes intercession for them.

Q55: How does Christ make intercession?

A55: Christ makes intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all believers; Answering all accusations against them, and procuring for them quiet of conscience, notwithstanding daily failings, access with boldness to the throne of grace, and acceptance of their persons and services.

Q56: How is Christ to be exalted in his coming again to judge the world?

A56: Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men, shall come again at the last day in great power, and in the full manifestation of his own glory, and of his Father's, with all his holy angels, with a shout, with the voice of the archangel, and with the trumpet of God, to judge the world in righteousness.

Q57: What benefits has Christ procured by his mediation?

A57: Christ, by his mediation, has procured redemption, with all other benefits of the covenant of grace.

Q58: How do we come to be made partakers of the benefits which Christ has procured?

A58: We are made partakers of the benefits which Christ has procured, by the application of them unto us, which is the work especially of God the Holy Ghost.

Q59: Who are made partakers of redemption through Christ?

A59: Redemption is certainly applied, and effectually communicated, to all those for whom Christ has purchased it; who are in time by the Holy Ghost enabled to believe in Christ according to the gospel.

Q60: Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A60: They who, having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Savior only of his body the church.

Q61: Are all they saved who hear the gospel, and live in the church?

A61: All that hear the gospel, and live in the visible church, are not saved; but they only who are true members of the church invisible.

Q62: What is the visible church?



A62: The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and of their children.

Q63: What are the special privileges of the visible church?

A63: The visible church has the privilege of being under God's special care and government; of being protected and preserved in all ages, notwithstanding the opposition of all enemies; and of enjoying the communion of saints, the ordinary means of salvation, and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying, that whosoever believes in him shall be saved, and excluding none that will come unto him.

Q64: What is the invisible church?

A64: The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.

Q65: What special benefits do the members of the invisible church enjoy by Christ?

A65: The members of the invisible church by Christ enjoy union and communion with him in grace and glory.

Q66: What is that union which the elect have with Christ?

A66: The union which the elect have with Christ is the work of God's grace, whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband; which is done in their effectual calling.

Q67: What is effectual calling?

A67: Effectual calling is the work of God's almighty power and grace, whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto) he does, in his accepted time, invite and draw them to Jesus Christ, by his Word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.

Q68: Are the elect only effectually called?

A68: All the elect, and they only, are effectually called; although others may be, and often are, outwardly called by the ministry of the Word, and have some common operations of the Spirit; who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.

Q69: What is the communion in grace which the members of the invisible church have with Christ?

A69: The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification, adoption, sanctification, and: Whatever else, in this life, manifests their union with him.

Q70: What is justification?

A70: Justification is an act of God's free grace unto sinners, in which he pardons all their sins, accepts and accounts their persons righteous in his sight; not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone.

Q71: How is justification an act of God's free grace?

A71: Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified; yet inasmuch as God accepts the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son, imputing his righteousness to them, and requiring nothing of them for their justification but faith, which also is his gift, their justification is to them of free grace.

Q72: What is justifying faith?

A72: Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assents to the truth of the promise of the gospel, but receives and rests upon Christ and his righteousness, therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

Q73: How does faith justify a sinner in the sight of God?

A73: Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument by which he receives and applies Christ and his righteousness.

Q74: What is adoption?

A74: Adoption is an act of the free grace of God, in and for his only Son Jesus Christ, whereby all those that are justified are received into the number of his children, have his name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow heirs with Christ in glory.

Q75: What is sanctification?

A75: Sanctification is a work of God's grace, whereby they whom God has, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit applying the death and resurrection of Christ unto them, renewed in their whole man after the image of God; having the seeds of repentance unto life, and all other saving graces, put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more die unto sin, and rise unto newness of life.

Q76: What is repentance unto life?

A76: Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God's mercy in Christ to such as are penitent, he so grieves for and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with him in all the ways of new obedience.

Q77: Wherein do justification and sanctification differ?

A77: Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputes the righteousness of Christ; in sanctification his Spirit infuses grace, and enables to the exercise thereof; in the former, sin is pardoned; in the other, it is subdued: the one does equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection.

Q78: Whence arises the imperfection of sanctification in believers?

A78: The imperfection of sanctification in believers arises from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spiritual services, and their best works are imperfect and defiled in the sight of God.

Q79: May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace ?

A79: True believers, by reason of the unchangeable love of God, and his decree and covenant to give them perseverance, their inseparable union with Christ, his continual intercession for them, and the Spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of

grace, but are kept by the power of God through faith unto salvation.

Q80: Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A80: Such as truly believe in Christ, and endeavor to walk in all good conscience before him, may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.

Q81: Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A81: Assurance of grace and salvation not being of the essence of faith, true believers may wait long before they obtain it; and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions; yet are they never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair.

Q82: What is the communion in glory which the members of the invisible church have with Christ?

A82: The communion in glory which the members of the invisible church have with Christ, is in this life, immediately after death, and at last perfected at the resurrection and day of judgment.

Q83: What is the communion in glory with Christ which the members of the invisible church enjoy in this life?

A83: The members of the invisible church have communicated to them in this life the firstfruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of; and, as an earnest thereof, enjoy the sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of glory; as, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of their torments which they shall endure after death.

Q84: Shall all men die?

A84: Death being threatened as the wages of sin, it is appointed unto all men once to die; for that all have sinned.

Q85: Death, being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A85: The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it; so that, although they die, yet it is out of God's love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon.

Q86: What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death ?

A86: The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.

Q87: What are we to believe concerning the resurrection?

A87: We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust: when they that are then found alive shall in a moment be changed; and the

selfsame bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonor by him, as an offended judge.

Q88: What shall immediately follow after the resurrection?

A88: Immediately after the resurrection shall follow the general and final judgment of angels and men; the day and hour whereof no man knows, that all may watch and pray, and be ever ready for the coming of the Lord.

Q89: What shall be done to the wicked at the day of judgment?

A89: At the day of judgment, the wicked shall be set on Christ's left hand, and, upon clear evidence, and full conviction of their own consciences, shall have the fearful but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.

Q90: What shall be done to the righteous at the day of judgment?

A90: At the day of judgment, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowledged and acquitted, shall join with him in the judging of reprobate angels and men, and shall be received into heaven, where they shall be fully and forever freed from all sin and misery; filled with inconceivable joys, made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity. And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

Q91: What is the duty which God requires of man?

A91: The duty which God requires of man, is obedience to his revealed will.

Q92: What did God at first reveal unto man as the rule of his obedience?

A92: The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.

Q93: What is the moral law?

A93: The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he owes to God and man: promising life upon the fulfilling, and threatening death upon the breach of it.

Q94: Is there any use of the moral law to man since the fall?

A94: Although no man, since the fall, can attain to righteousness and life by the moral law; yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

Q95: Of what use is the moral law to all men?

A95: The moral law is of use to all men, to inform them of the holy nature and will of God, and of their duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives; to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Q96: What particular use is there of the moral law to unregenerate men?

A96: The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

Q97: What special use is there of the moral law to the regenerate?

A97: Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them: How much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.

Q98: Where is the moral law summarily comprehended?

A98: The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone; and are recorded in the twentieth chapter of Exodus. The four first commandments containing our duty to God, and the other six our duty to man.

Q99: What rules are to be observed for the right understanding of the ten commandments?

A99: For the right understanding of the ten commandments, these rules are to be observed: That the law is perfect, and binds everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin. That it is spiritual, and so reaches the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures. That one and the same thing, in divers respects, is required or forbidden in several commandments. That as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included. That: What God forbids, is at no time to be done;: What he commands, is always our duty; and yet every particular duty is not to be done at all times. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto. That: What is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places. That in: What is commanded to others, we are bound, according to our places and callings, to be helpful to them; and to take heed of partaking with others in: What is forbidden them.

Q100: What special things are we to consider in the ten commandments?

A100: We are to consider, in the ten commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Q101: What is the preface to the ten commandments?

A101: The preface to the ten commandments is contained in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Wherein God manifests his sovereignty, as being JEHOVAH, the eternal, immutable, and almighty God; having his being in and of himself, and giving being to all his words and works: and that he is a God in covenant, as with Israel of old, so with all his people; who, as he brought them out of their bondage in Egypt, so he delivers us from our spiritual thralldom; and that therefore we are bound to take him for our God alone, and to keep all his commandments.

Q102: What is the sum of the four commandments which contain our duty to God?

A102: The sum of the four commandments containing our duty to God is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.

Q103: Which is the first commandment?

A103: The first commandment is, Thou shalt have no other gods before me.

Q104: What are the duties required in the first commandment?

A104: The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honoring, adoring, choosing, loving, desiring, fearing of him; believing him; trusting, hoping, delighting, rejoicing in him; being zealous for him; calling upon him, giving all praise and thanks, and yielding all obedience and submission to him with the whole man; being careful in all things to please him, and sorrowful when in anything he is offended; and walking humbly with him.

Q105: What are the sins forbidden in the first commandment?

A105: The sins forbidden in the first commandment are, atheism, in denying or not having a God; idolatry, in having or worshiping more gods than one, or any with or instead of the true God; the not having and avouching him for God, and our God; the omission or neglect of anything due to him, required in this commandment; ignorance, forgetfulness, misapprehensions, false opinions, unworthy and wicked thoughts of him; bold and curious searching into his secrets; all profaneness, hatred of God; self-love, self-seeking, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresy, misbelief, distrust, despair, incorrigibleness, and insensibleness under judgments, hardness of heart, pride, presumption, carnal security, tempting of God; using unlawful means, and trusting in lawful means; carnal delights and joys; corrupt, blind, and indiscreet zeal; lukewarmness, and deadness in the things of God; estranging ourselves, and apostatizing from God; praying, or giving any religious worship, to saints, angels, or any other creatures; all compacts and consulting with the devil, and hearkening to his suggestions; making men the lords of our faith and conscience; slighting and despising God and his commands; resisting and grieving of his Spirit, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us; and ascribing the praise of any good we either are, have, or can do, to fortune, idols, ourselves, or any other creature.

Q106: What are we specially taught by these words before me in the first commandment?

A106: These words before me, or before my face, in the first commandment, teach us, that God, who sees all things, takes special notice of, and is much displeased with, the sin of having any other God: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation: as also to persuade us to do as in his sight,,: Whatever we do in his service.

Q107: Which is the second commandment?

A107: The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Q108: What are the duties required in the second commandment?

A108: The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God has instituted in his Word; particularly prayer and thanksgiving in the name of Christ; the reading, preaching, and hearing of the

Word; the administration and receiving of the sacraments; church government and discipline; the ministry and maintenance thereof; religious fasting; swearing by the name of God, and vowing unto him: as also the disapproving, detesting, opposing, all false worship; and, according to each one's place and calling, removing it, and all monuments of idolatry.

Q109: What are the sins forbidden in the second commandment?

A109: The sins forbidden in the second commandment are, all devising, counseling, commanding, using, and anywise approving, any religious worship not instituted by God himself; tolerating a false religion; the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature: Whatsoever; all worshipping of it, or God in it or by it; the making of any representation of feigned deities, and all worship of them, or service belonging to them; all superstitious devices, corrupting the worship of God, adding to it, or taking from it, whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense: Whatsoever; simony; sacrilege; all neglect, contempt, hindering, and opposing the worship and ordinances which God has appointed.

Q110: What are the reasons annexed to the second commandment, the more to enforce it?

A110: The reasons annexed to the second commandment, the more to enforce it, contained in these words, For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments; are, besides God's sovereignty over us, and propriety in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom; accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations; and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations.

Q111: Which is the third commandment?

A111: The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that takes his name in vain.

Q112: What is required in the third commandment?

A112: The third commandment requires, That the name of God, his titles, attributes, ordinances, the Word, sacraments, prayer, oaths, vows, lots, his works, and: Whatsoever else there is whereby he makes himself known, be holily and reverently used in thought, meditation, word, and writing; by an holy profession, and Answerable conversation, to the glory of God, and the good of ourselves, and others.

Q113: What are the sins forbidden in the third commandment?

A113: The sins forbidden in the third commandment are, the not using of God's name as is required; and the abuse of it in an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning, or otherwise using his titles, attributes, ordinances, or works, by blasphemy, perjury; all sinful cursings, oaths, vows, and lots; violating of our oaths and vows, if lawful; and fulfilling them, if of things unlawful; murmuring and quarreling at, curious prying into, and misapplying of God's decrees and providences; misinterpreting, misapplying, or any way perverting the Word, or any part of it, to profane jests, curious or unprofitable Questions, vain janglings, or the maintaining of false doctrines; abusing it, the creatures, or anything contained under the name of God, to charms, or sinful lusts and practices; the maligning, scorning, reviling, or anywise opposing of God's truth, grace, and ways; making profession of religion in hypocrisy, or for sinister ends; being ashamed of it, or a shame to it, by unconformable, unwise, unfruitful, and offensive walking, or backsliding from it.

Q114: What reasons are annexed to the third commandment?

A114: The reasons annexed to the third commandment, in these words, The Lord thy God, and, For the Lord will not hold him guiltless that takes his name in vain, are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us; especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment, albeit many such escape the censures and punishments of men.

Q115: Which is the fourth commandment?

A115: The fourth commandment is, Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Q116: What is required in the fourth commandment?

A116: The fourth commandment requires of all men the sanctifying or keeping holy to God such set times as he has appointed in his Word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian sabbath, and in the New Testament called the Lord's day.

Q117: How is the sabbath or the Lord's day to be sanctified?

A117: The sabbath or Lord's day is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the public and private exercises of God's worship: and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.

Q118: Why is the charge of keeping the sabbath more specially directed to governors of families, and other superiors?

A118: The charge of keeping the sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftentimes to hinder them by employments of their own.

Q119: What are the sins forbidden in the fourth commandment?

A119: The sins forbidden in the fourth commandment are, all omissions of the duties required, all careless, negligent, and unprofitable performing of them, and being weary of them; all profaning the day by idleness, and doing that which is in itself sinful; and by all needless works, words, and thoughts, about our worldly employments and recreations.

Q120: What are the reasons annexed to the fourth commandment, the more to enforce it?

A120: The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, Six days shalt thou labor, and do all thy work: from God's challenging a special propriety in that day, The seventh day is the sabbath of the Lord thy God: from the example of God, who in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day: and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; Wherefore the Lord



blessed the sabbath day, and hallowed it.

Q121: Why is the word Remember set in the beginning of the fourth commandment?

A121: The word Remember is set in the beginning of the fourth commandment, partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion; and partly, because we are very ready to forget it, for that there is less light of nature for it, and yet it restrains our natural liberty in things at other times lawful; that it comes but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; and that Satan with his instruments much labor to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Q122: What is the sum of the six commandments which contain our duty to man?

A122: The sum of the six commandments which contain our duty to man is, to love our neighbor as ourselves, and to do to others: What we would have them to do to us.

Q123: Which is the fifth commandment?

A123: The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God gives thee.

Q124: Who are meant by father and mother in the fifth commandment?

A124: By father and mother, in the fifth commandment, are meant, not only natural parents, but all superiors in age and gifts; and especially such as, by God's ordinance, are over us in place of authority, whether in family, church, or commonwealth.

Q125: Why are superiors styled father and mother?

A125: Superiors are styled father and mother, both to teach them in all duties toward their inferiors, like natural parents, to express love and tenderness to them, according to their several relations; and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.

Q126: What is the general scope of the fifth commandment?

A126: The general scope of the fifth commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals.

Q127: What is the honor that inferiors owe to their superiors.?

A127: The honor which inferiors owe to their superiors is, all due reverence in heart, word, and behavior; prayer and thanksgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands and counsels; due submission to their corrections; fidelity to, defense and maintenance of their persons and authority, according to their several ranks, and the nature of their places; bearing with their infirmities, and covering them in love, that so they may be an honor to them and to their government.

Q128: What are the sins of inferiors against their superiors?

A128: The sins of inferiors against their superiors are, all neglect of the duties required toward them; envying at, contempt of, and rebellion against, their persons and places, in their lawful counsels, commands, and corrections; cursing, mocking, and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government.

Q129: What is required of superiors towards their inferiors?

A129: It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless their inferiors; to instruct, counsel, and admonish them; countenancing, commending, and rewarding such as do well; and discountenancing, reproof, and chastising such as do ill; protecting, and providing for them all things necessary for

soul and body: and by grave, wise, holy, and exemplary carriage, to procure glory to God, honor to themselves, and so to preserve that authority which God has put upon them.

Q130: What are the sins of superiors?

A130: The sins of superiors are, besides the neglect of the duties required of them, an inordinate seeking of themselves, their own glory, ease, profit, or pleasure; commanding things unlawful, or not in the power of inferiors to perform; counseling, encouraging, or favoring them in that which is evil; dissuading, discouraging, or discountenancing them in that which is good; correcting them unduly; careless exposing, or leaving them to wrong, temptation, and danger; provoking them to wrath; or any way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.

Q131: What are the duties of equals?

A131: The duties of equals are, to regard the dignity and worth of each other, in giving honor to go one before another; and to rejoice in each other's gifts and advancement, as their own.

Q132: What are the sins of equals?

A132: The sins of equals are, besides the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement of prosperity one of another; and usurping preeminence one over another.

Q133: What is the reason annexed to the fifth commandment, the more to enforce it?

A133: The reason annexed to the fifth commandment, in these words, That thy days may be long upon the land which the Lord thy God gives thee, is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.

Q134: Which is the sixth commandment?

A134: The sixth commandment is, Thou shalt not kill.

Q135: What are the duties required in the sixth commandment?

A135: The duties required in the sixth commandment are, all careful studies, and lawful endeavors, to preserve the life of ourselves and others by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defense thereof against violence, patient bearing of the hand of God, quietness of mind, cheerfulness of spirit; a sober use of meat, drink, physic, sleep, labor, and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild and courteous speeches and behavior; forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succoring the distressed, and protecting and defending the innocent.

Q136: What are the sins forbidden in the sixth commandment?

A136: The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense; the neglecting or withdrawing the lawful and necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge; all excessive passions, distracting cares; immoderate use of meat, drink, labor, and recreations; provoking words, oppression, quarreling, striking, wounding, and: Whatsoever else tends to the destruction of the life of any.

Q137: Which is the seventh commandment?

A137: The seventh commandment is, Thou shalt not commit adultery.

Q138: What are the duties required in the seventh commandment?

A138: The duties required in the seventh commandment are, chastity in body, mind, affections, words, and behavior; and the preservation of it in ourselves and others; watchfulness over the eyes and all the senses; temperance, keeping of chaste company, modesty in apparel; marriage by those

that have not the gift of continency, conjugal love, and cohabitation; diligent labor in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto.

Q139: What are the sins forbidden in the seventh commandment?

A139: The sins forbidden in the seventh commandment, besides the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks, impudent or light behavior, immodest apparel; prohibiting of lawful, and dispensing with unlawful marriages; allowing, tolerating, keeping of stews, and resorting to them; entangling vows of single life, undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce, or desertion; idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness, either in ourselves or others.

Q140: Which is the eighth commandment?

A140: The eighth commandment is, Thou shalt not steal.

Q141: What are the duties required in the eighth commandment?

A141: The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man; rendering to everyone his due; restitution of goods unlawfully detained from the right owners thereof; giving and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wills, and affections concerning worldly goods; a provident care and study to get, keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawful calling, and diligence in it; frugality; avoiding unnecessary lawsuits and suretyship, or other like engagements; and an endeavor, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.

Q142: What are the sins forbidden in the eighth commandment?

A142: The sins forbidden in the eighth commandment, besides the neglect of the duties required, are, theft, robbery, man-stealing, and receiving anything that is stolen; fraudulent dealing, false weights and measures, removing land marks, injustice and unfaithfulness in contracts between man and man, or in matters of trust; oppression, extortion, usury, bribery, vexatious lawsuits, unjust enclosures and depopulations; engrossing commodities to enhance the price; unlawful callings, and all other unjust or sinful ways of taking or withholding from our neighbor: What belongs to him, or of enriching ourselves; covetousness; inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them; envying at the prosperity of others; as likewise idleness, prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate, and defrauding ourselves of the due use and comfort of that estate which God has given us.

Q143: Which is the ninth commandment?

A143: The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Q144: What are the duties required in the ninth commandment?

A144: The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things: Whatsoever; a charitable esteem of our neighbors; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocence; a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them;

discouraging talebearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requires; keeping of lawful promises; studying and practicing of: Whatsoever things are true, honest, lovely, and of good report.

Q145: What are the sins forbidden in the ninth commandment?

A145: The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own, especially in public judicature; giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth; passing unjust sentence, calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calls for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expressions, to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, tale bearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstruing intentions, words, and actions; flattering, vainglorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumors, receiving and countenancing evil reports, and stopping our ears against just defense; evil suspicion; envying or grieving at the deserved credit of any, endeavoring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt, fond admiration; breach of lawful promises; neglecting such things as are of good report, and practicing, or not avoiding ourselves, or not hindering: What we can in others, such things as procure an ill name.

Q146: Which is the tenth commandment?

A146: The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q147: What are the duties required in the tenth commandment?

A147: The duties required in the tenth commandment are, such a full contentment with our own condition, and such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.

Q148: What are the sins forbidden in the tenth commandment?

A148: The sins forbidden in the tenth commandment are, discontentment with our own estate; envying and grieving at the good of our neighbor, together with all inordinate motions and affections to anything that is his.

Q149: Is any man able perfectly to keep the commandments of God?

A149: No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God; but does daily break them in thought, word, and deed.

Q150: Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?

A150: All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q151: What are those aggravations that make some sins more heinous than others?

A151: Sins receive their aggravations, From the persons offending: if they be of riper age, greater experience or grace, eminent for profession, gifts, place, office, guides to others, and whose example is likely to be followed by others. From the parties offended: if immediately against God, his

attributes, and worship; against Christ, and his grace; the Holy Spirit, his witness, and workings; against superiors, men of eminency, and such as we stand especially related and engaged unto; against any of the saints, particularly weak brethren, the souls of them, or any other, and the common good of all or many. From the nature and quality of the offense: if it be against the express letter of the law, break many commandments, contain in it many sins: if not only conceived in the heart, but breaks forth in words and actions, scandalize others, and admit of no reparation: if against means, mercies, judgments, light of nature, conviction of conscience, public or private admonition, censures of the church, civil punishments; and our prayers, purposes, promises, vows, covenants, and engagements to God or men: if done deliberately, wilfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance. From circumstances of time and place: if on the Lord's day, or other times of divine worship; or immediately before or after these, or other helps to prevent or remedy such miscarriages: if in public, or in the presence of others, who are thereby likely to be provoked or defiled.

Q152: What does every sin deserve at the hands of God?

A152: Every sin, even the least, being against the sovereignty, goodness, and holiness of God, and against his righteous law, deserves his wrath and curse, both in this life, and that which is to come; and cannot be expiated but by the blood of Christ.

Q153: What does God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?

A153: That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requires of us repentance toward God, and faith toward our Lord Jesus Christ, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.

Q154: What are the outward means whereby Christ communicates to us the benefits of his mediation?

A154: The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the Word, sacraments, and prayer; all which are made effectual to the elect for their salvation.

Q155: How is the Word made effectual to salvation?

A155: The Spirit of God makes the reading, but especially the preaching of the Word, an effectual means of enlightening, convincing, and humbling sinners; of driving them out of themselves, and drawing them unto Christ; of conforming them to his image, and subduing them to his will; of strengthening them against temptations and corruptions; of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation.

Q156: Is the Word of God to be read by all?

A156: Although all are not to be permitted to read the Word publicly to the congregation, yet all sorts of people are bound to read it apart by themselves, and with their families: to which end, the holy Scriptures are to be translated out of the original into vulgar languages.

Q157: How is the Word of God to be read?

A157: The holy Scriptures are to be read with an high and reverent esteem of them; with a firm persuasion that they are the very Word of God, and that he only can enable us to understand them; with desire to know, believe, and obey the will of God revealed in them; with diligence, and attention to the matter and scope of them; with meditation, application, self\_denial, and prayer.

Q158: By whom is the Word of God to be preached?

A158: The Word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office.

Q159: How is the Word of God to be preached by those that are called thereunto?

A159: They that are called to labor in the ministry of the Word, are to preach sound doctrine, diligently, in season and out of season; plainly, not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power; faithfully, making known the whole counsel of God; wisely, applying themselves to the necessities and capacities of the hearers; zealously, with fervent love to God and the souls of his people; sincerely, aiming at his glory, and their conversion, edification, and salvation.

Q160: What is required of those that hear the Word preached?

A160: It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, and prayer; examine: What they hear by the Scriptures; receive the truth with faith, love, meekness, and readiness of mind, as the Word of God; meditate, and confer of it; hide it in their hearts, and bring forth the fruit of it in their lives.

Q161: How do the sacraments become effectual means of salvation?

A161: The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Ghost, and the blessing of Christ, by whom they are instituted.

Q162: What is a sacrament?

A162: A sacrament is a holy ordinance instituted by Christ in his church, to signify, seal, and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to strengthen and increase their faith, and all other graces; to oblige them to obedience; to testify and cherish their love and communion one with another; and to distinguish them from those that are without.

Q163: What are the parts of a sacrament?

A163: The parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.

Q164: How many sacraments has Christ instituted in his church under the New Testament?

A164: Under the New Testament Christ has instituted in his church only two sacraments, Baptism and the Lord's Supper.

Q165: What is Baptism?

A165: Baptism is a sacrament of the New Testament, wherein Christ has ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's.

Q166: Unto whom is Baptism to be administered?

A166: Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him, but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized.

Q167: How is our Baptism to be improved by us?

A167: The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others; by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements; by growing up to assurance of pardon of sin, and of all

other blessings sealed to us in that sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace; and by endeavoring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names to Christ; and to walk in brotherly love, as being baptized by the same Spirit into one body.

Q168: What is the Lord's Supper?

A168: The Lord's Supper is a sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace; have their union and communion with him confirmed; testify and renew their thankfulness, and engagement to God, and their mutual love and fellowship each with other, as members of the same mystical body.

Q169: How has Christ appointed bread and wine to be given and received in the sacrament of the Lord's Supper?

A169: Christ has appointed the ministers of his Word, in the administration of this sacrament of the Lord's Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.

Q170: How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein?

A170: As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

Q171: How are they that receive the sacrament of the Lord's Supper to prepare themselves before they come unto it?

A171: They that receive the sacrament of the Lord's Supper are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins and wants; of the truth and measure of their knowledge, faith, repentance; love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer.

Q172: May one who doubts of his being in Christ, or of his due preparation, come to the Lord's Supper?

A172: One who doubts of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account has it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity: in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labor to have his doubts resolved; and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.

Q173: May any who profess the faith, and desire to come to the Lord's Supper, be kept from it?

A173: Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith,

and desire to come to the Lord's Supper, may and ought to be kept from that sacrament, by the power which Christ has left in his church, until they receive instruction, and manifest their reformation.

Q174: What is required of them that receive the sacrament of the Lord's Supper in the time of the administration of it?

A174: It is required of them that receive the sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently observe the sacramental elements and actions, heedfully discern the Lord's body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces; in judging themselves, and sorrowing for sin; in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fulness, trusting in his merits, rejoicing in his love, giving thanks for his grace; in renewing of their covenant with God, and love to all the saints.

Q175: What is the duty of Christians, after they have received the sacrament of the Lord's Supper?

A175: The duty of Christians, after they have received the sacrament of the Lord's Supper, is seriously to consider: How they have behaved themselves therein, and with: What success; if they find quickening and comfort, to bless God for it, beg the continuance of it, watch against relapses, fulfil their vows, and encourage themselves to a frequent attendance on that ordinance: but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament; in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time: but, if they see they have failed in either, they are to be humbled, and to attend upon it afterwards with more care and diligence.

Q176: Wherein do the sacraments of Baptism and the Lord's Supper agree?

A176: The sacraments of Baptism and the Lord's Supper agree, in that the author of both is God; the spiritual part of both is Christ and his benefits; both are seals of the same covenant, are to be dispensed by ministers of the gospel, and by none other; and to be continued in the church of Christ until his second coming.

Q177: Wherein do the sacraments of Baptism and the Lord's Supper differ?

A177: The sacraments of Baptism and the Lord's Supper differ, in that Baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.

Q178: What is prayer?

A178: Prayer is an offering up of our desires unto God, in the name of Christ, by the help of his Spirit; with confession of our sins, and thankful acknowledgment of his mercies.

Q179: Are we to pray unto God only?

A179: God only being able to search the hearts, hear the requests, pardon the sins, and fulfil the desires of all; and only to be believed in, and worshiped with religious worship; prayer, which is a special part thereof, is to be made by all to him alone, and to none other.

Q180: What is it to pray in the name of Christ?

A180: To pray in the name of Christ is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake; not by bare mentioning of his name, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.



Q181: Why are we to pray in the name of Christ?

A181: The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator; and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone, we are to pray in no other name but his only.

Q182: How does the Spirit help us to pray?

A182: We not knowing: What to pray for as we ought, the Spirit helps our infirmities, by enabling us to understand both for whom, and: What, and: How prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.

Q183: For whom are we to pray?

A183: We are to pray for the whole church of Christ upon earth; for magistrates, and ministers; for ourselves, our brethren, yea, our enemies; and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those that are known to have sinned the sin unto death.

Q184: For what things are we to pray?

A184: We are to pray for all things tending to the glory of God, the welfare of the church, our own or others good; but not for anything that is unlawful.

Q185: How are we to pray.?

A185: We are to pray with an awful apprehension of the majesty of God, and deep sense of our own unworthiness, necessities, and sins; with penitent, thankful, and enlarged hearts; with understanding, faith, sincerity, fervency, love, and perseverance, waiting upon him, with humble submission to his will.

Q186: What rule has God given for our direction in the duty of prayer?

A186: The whole Word of God is of use to direct us in the duty of prayer; but the special rule of direction is that form of prayer which our Savior Christ taught his disciples, commonly called the Lord's Prayer.

Q187: How is the Lord's Prayer to be used?

A187: The Lord's Prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.

Q188: Of how many parts does the Lord's Prayer consist?

A188: The Lord's Prayer consists of three parts; a preface, petitions, and a conclusion.

Q189: What does the preface of the Lord's Prayer teach us?

A189: The preface of the Lord's Prayer (contained in these words, Our Father which art in heaven), teaches us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein; with reverence, and all other childlike dispositions, heavenly affections, and due apprehensions of his sovereign power, majesty, and gracious condescension: as also, to pray with and for others.

Q190: What do we pray for in the first petition?

A190: In the first petition (which is, Hallowed be thy name), acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright, we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him, his titles, attributes, ordinances, Word, works, and: Whatsoever he is pleased to make himself known by; and to glorify him in thought, word, and deed: that he would prevent and remove atheism, ignorance, idolatry, profaneness, and: Whatsoever is dishonorable to him; and, by his overruling providence, direct and dispose of all things to his own glory.

Q191: What do we pray for in the second petition.?

A191: In the second petition (which is, Thy kingdom come), acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray, that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fulness of the Gentiles brought in; the church furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted: that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him forever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.

Q192: What do we pray for in the third petition?

A192: In the third petition (which is, Thy will be done in earth, as it is in heaven), acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God, but prone to rebel against his Word, to repine and murmur against his providence, and wholly inclined to do the will of the flesh, and of the devil: we pray, that God would by his Spirit take away from ourselves and others all blindness, weakness, indisposedness, and perverseness of heart; and by his grace make us able and willing to know, do, and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the angels do in heaven.

Q193: What do we pray for in the fourth petition?

A193: In the fourth petition (which is, Give us this day our daily bread), acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them; but prone to desire, get, and use them unlawfully: we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them; and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them; and be kept from all things that are contrary to our temporal support and comfort.

Q194: What do we pray for in the fifth petition?

A194: In the fifth petition (which is, Forgive us our debts, as we forgive our debtors), acknowledging, that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt: we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin, accept us in his Beloved; continue his favor and grace to us, pardon our daily failings, and fill us with peace and joy, in giving us daily more and more assurance of forgiveness; which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offenses.

Q195: What do we pray for in the sixth petition?

A195: In the sixth petition (which is, And lead us not into temptation, but deliver us from evil), acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations; that Satan, the world, and the flesh, are ready powerfully to draw us aside, and ensnare us; and that we,

even after the pardon of our sins, by reason of our corruption, weakness, and want of watchfulness, are not only subject to be tempted, and forward to expose ourselves unto temptations, but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them; and worthy to be left under the power of them: we pray, that God would so overrule the world and all in it, subdue the flesh, and restrain Satan, order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin; or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation: or when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof: that our sanctification and salvation may be perfected, Satan trodden under our feet, and we fully freed from sin, temptation, and all evil, forever.

Q196: What does the conclusion of the Lord's Prayer teach us?

A196: The conclusion of the Lord's Prayer (which is, For thine is the kingdom, and the power, and the glory, forever. Amen.), teaches us to enforce our petitions with arguments, which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God; and with our prayers to join praises, ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency; in regard whereof, as he is able and willing to help us, so we by faith are emboldened to plead with him that he would, and quietly to rely upon him, that he will fulfil our requests. And, to testify this our desire and assurance, we say, Amen.

### **The Westminster Shorter Catechism**

Q1: What is the chief end of man?

A1: Man's chief end is to glorify God, and to enjoy Him for ever.

Q2: What rule hath God given to direct us how we may glorify and enjoy Him?

A2: The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him.

Q3: What do the Scriptures principally teach?

A3: The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q4: What is God?

A4: God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q5: Are there more Gods than one?

A5: There is but one only, the living and true God.

Q6: How many persons are there in the Godhead?

A6: There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q7: What are the decrees of God?

A7: The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q8: How doth God execute his decrees?

A8: God executeth his decrees in the works of creation and providence.

Q9: What is the work of creation?

A9: The work of creation is, God's making all things of nothing, by the word of his power, in the

space of six days, and all very good.

Q10: How did God create man?

A10: God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q11: What are God's works of providence?

A11: God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q12: What special act of providence did God exercise toward man in the estate wherein he was created?

A12: When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

Q13: Did our first parents continue in the estate wherein they were created?

A13: Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q14: What is sin?

A14: Sin is any want of conformity unto, or transgression of, the law of God.

Q15: What was the sin whereby our first parents fell from the estate wherein they were created?

A15: The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q16: Did all mankind fall in Adam's first transgression?

A16: The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

Q17: Into what estate did the fall bring mankind?

A17: The fall brought mankind into an estate of sin and misery.

Q18: Wherein consists the sinfulness of that estate whereinto man fell?

A18: The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

Q19: What is the misery of that estate whereinto man fell?

A19: All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever.

Q20: Did God leave all mankind to perish in the estate of sin and misery?

A20: God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q21: Who is the Redeemer of God's elect?

A21: The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

Q22: How did Christ, being the Son of God, become man?

A22: Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her yet without sin.

Q23: What offices doth Christ execute as our Redeemer?

A23: Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q24: How doth Christ execute the office of a prophet?

A24: Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

Q25: How doth Christ execute the office of a priest?

A25: Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Q26: How doth Christ execute the office of a king?

A26: Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q27: Wherein did Christ's humiliation consist?

A27: Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q28: Wherein consisteth Christ's exaltation?

A28: Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q29: How are we made partakers of the redemption purchased by Christ?

A29: We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q30: How doth the Spirit apply to us the redemption purchased by Christ?

A30: The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q31: What is effectual calling?

A31: Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q32: What benefits do they that are effectually called partake of in this life?

A32: They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Q33: What is justification?

A33: Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q34: What is adoption?

A34: Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the Sons of God.

Q35: What is sanctification?

A35: Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q36: What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A36: The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of

grace, and perseverance therein to the end.

Q37: What benefits do believers receive from Christ at death?

A37: The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q38: What benefits do believers receive from Christ at the resurrection?

A38: At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgement, and made perfectly blessed in the full enjoying of God to all eternity.

Q39: What is the duty which God requireth of man?

A39: The duty which God requireth of man is obedience to His revealed will.

Q40: What did God at first reveal to man for the rule of his obedience?

A40: The rule which God at first revealed to man for his obedience, was the Moral Law.

Q41: Where is the Moral Law summarily comprehended?

A41: The Moral Law is summarily comprehended in the Ten Commandments.

Q42: What is the sum of the Ten Commandments?

A42: The sum of the Ten Commandments is, "to love the Lord our God" with all our heart, all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

Q43: What is the preface to the Ten Commandments?

A43: The preface to the Ten Commandments is in these words, "I am the Lord your God, who brought you out of the land of Egypt, out of the house OF SLAVERY."

Q44: What doth the preface to the Ten Commandments teach us?

A44: The preface to the Ten Commandments teacheth us, That because God is The Lord, and our God, and Redeemer, therefore we are bound to keep all His commandments.

Q45: Which is the First Commandment?

A45: The First Commandment is, "thou shalt have no other gods before Me."

Q46: What is required in the First Commandment?

A46: The First Commandment requireth us to know and acknowledge God to be only true God, and our God; and to worship and glorify Him accordingly.

Q47: What is forbidden in the First Commandment?

A47: The First Commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and the giving of that worship and glory to any other which is due to Him alone.

Q48: What are we specially taught by these words, "before me" in the First Commandment?

A48: These words "before me" in the First Commandment, teach us, That God who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Q49: Which is the Second Commandment?

A49: The Second Commandment is, "thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep my commandments."

Q50: What is required in the Second Commandment?

A50: The Second Commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His Word.

Q51: What is forbidden in the Second Commandment?

A51: The Second Commandment forbiddeth the worshipping of God by images, or any other way

not appointed in His Word.

Q52: What are the reasons annexed to the Second Commandment?

A52: The reasons annexed to the Second Commandment are, God's sovereignty over us, and the zeal He hath to His own worship.

Q53: Which is the Third Commandment?

A53: The Third Commandment is, "thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain."

Q54: What is required in the Third Commandment?

A54: The Third Commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, Word, and works.

Q55: What is forbidden in the Third Commandment?

A55: The Third Commandment forbiddeth all profaning or abusing anything whereby God maketh Himself known.

Q56: What is the reason annexed to the Third Commandment?

A56: The reason annexed to the Third Commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape His righteous judgement.

Q57: Which is the Fourth Commandment?

A57: The Fourth Commandment is, "Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." Q58: What is required in the Fourth Commandment?

A58: The Fourth Commandment requireth the keeping holy to God such set times as He appointed in His Word; expressly one whole day in seven to be a holy Sabbath to Himself.

Q59: Which day of the seven hath God appointed to be the weekly Sabbath?

A59: From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q60: How is the Sabbath to be sanctified?

A60: The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q61: What is forbidden in the Fourth Commandment?

A61: The Fourth Commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

Q62: What are the reasons annexed to the Fourth Commandment?

A62: The reasons annexed to the Fourth Commandment are, God's allowing us six days of the week for our own employments, His challenging a special propriety in the seventh, His own example, and His blessing the Sabbath-day.

Q63: Which is the Fifth Commandment?

A63: The Fifth Commandment is, "honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Q64: What is required in the Fifth Commandment?

A64: The Fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q65: What is the forbidden in the Fifth Commandment?

A65: The Fifth Commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to every one in their several places and relations.

Q66: What is the reason annexed to the Fifth Commandment?

A66: The reason annexed to the Fifth Commandment is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

Q67: Which is the Sixth Commandment?

A67: The Sixth Commandment is, "thou shalt not kill."

Q68: What is required in the Sixth Commandment?

A68: The Sixth Commandment requireth all lawful endeavours to preserve our own life, and the life of others.

Q69: What is forbidden in the Sixth Commandment?

A69: The Sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

Q70: Which is the Seventh Commandment?

A70: The Seventh Commandment is, "thou shalt not commit adultery."

Q71: What is required in the Seventh Commandment?

A71: The Seventh Commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behaviour.

Q72: What is forbidden in the Seventh Commandment?

A72: The Seventh Commandment forbiddeth all unchaste thoughts, words, and actions.

Q73: Which is the Eighth Commandment?

A73: The Eighth Commandment is, "thou shalt not steal."

Q74: What is required in the Eighth Commandment?

A74: The Eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q75: What is forbidden in the Eighth Commandment?

A75: The Eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

Q76: What is the Ninth Commandment?

A76: The Ninth Commandment is, "thou shalt not bear false witness against thy neighbour."

Q77: What is required in the Ninth Commandment?

A77: The Ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness- bearing.

Q78: What is forbidden in the Ninth Commandment?

A78: The Ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

Q79: Which is the Tenth Commandment?

A79: The Tenth Commandment is, "thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

Q80: What is required in the Tenth Commandment?

A80: The Tenth Commandment requireth full contentment with our own condition, with a right and



charitable frame of spirit toward our neighbour, and all this is his.

Q81: What is forbidden in the Tenth Commandment?

A81: The Tenth Commandment forbiddeth all discontentment with our own own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q82: Is any man able perfectly to keep the commandments of God?

A82: No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Q83: Are all transgression of the law equally heinous?

A83: Some sins in themselves, and by reason of several aggravations are more heinous in the sight of God than others.

Q84: What doth every sin deserve?

A84: Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Q85: What doth God require of us, that we may escape his wrath and curse due to us for sin?

A85: To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q86: What is faith in Jesus Christ?

A86: Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q87: What is repentance unto life?

A87: Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

Q88: What are the outward means whereby Christ communicateth to us the benefits of redemption?

A88: The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q89: How is the Word made effectual to salvation?

A89: The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

Q90: How is the Word to be read and heard, that it may become effectual to salvation?

A90: The the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q91: How do the sacraments become effectual means of salvation?

A91: The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q92: What is a sacrament?

A92: A sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

Q93: Which are the sacraments of the New Testament?

A93: The sacraments of the New Testament are, Baptism, and the Lord's supper.

Q94: What is baptism?

A94: Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q95: To whom is baptism to be administered?

A95: Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

Q96: What is the Lord's supper?

A96: The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worth receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

Q97: What is required to be the worthy receiving of the Lord's supper?

A97: It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgement to themselves.

Q98: What is prayer?

A98: Prayer is an offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies.

Q99: What rule hath God given for our direction in prayer?

A99: The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called The Lord's Prayer.

Q100: What doth the preface of the Lord's prayer teach us?

A100: The preface of the Lord's prayer, which is, "Our Father which art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

Q101: What do we pray for in the first petition?

A101: In the first petition, which is, "Hallowed be thy name," we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

Q102: What do we pray for in the second petition?

A102: In the second petition, which is, "Thy kingdom come," we pray, That Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and the kingdom of glory may be hastened.

Q103: What do we pray for in the third petition?

A103: In the third petition, which is, "Thy will be done in earth, as it is in heaven," we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q104: What do we pray for in the fourth petition?

A104: In the fourth petition, which is, "Give us this day our daily bread," we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q105: What do we pray for in the fifth petition?

A105: In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray, That God, for Christ's sake, would freely pardon all our sins; which we are able to be rather

encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q106: What do we pray for in the sixth petition?

A106: In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q107: What doth the conclusion the Lord's prayer teach us?

A107: The conclusion of the Lord's prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever, Amen." teacheth us, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory to him. And, in testimony of our desire, and assurance to be heard, we say, Amen.

## Confessions

A confession is a manual of Christian doctrine drawn up in the form of essays. Confessions are typically written in a chapter format and grouped according to a particular subject. there are a great number of proof texts which provide the Scriptural basis for each subject.

### A Puritan Confession

**CHAPTER 1** - Of the Holy Scriptures<sup>1</sup>. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience. (2Ti 3:15-17 Isa 8:20 Lu 16:29,31 Eph 2:20) Although the light of nature and the works of creation and providence show the goodness, wisdom, and power of God, as to leave man inexcusable; (Ro 2:14,15 1:19,20 Ps 19:1-3 Ro 1:32 2:1) yet they are not sufficient to give that knowledge of God and his will necessary to salvation. (1Co 1:21 2:13,14) Therefore it pleased the Lord at various times, and in different ways, to reveal himself, and to declare his will to his Church; (Heb 1:1) and afterward, for the better preserving and the propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan, and of the world, the Lord committed this revelation wholly to writing; (Pr 22:19-21 Lu 1:3,4 Ro 15:4 Mt 4:4,7,10 Isa 8:19,20) which makes the Holy Scriptures to be the most necessary, (2Ti 3:15 2Pe 1:19) since those former ways of God's revealing his will to his people have now ceased. (Heb 1:1,2 1Co 13:9,10 Pr 30:6 Re 22:18,19)<sup>2</sup>. Under the name of Holy Scripture, or the written Word of God; are now contained all the books of the Old and New Testament, which are these.

GENESIS	II CHRONICLES	DANIEL
EXODUS	ERZA	HOSEA
LEVITICUS	NEHEMIAH	JOEL
NUMBERS	ESTHER	AMOS
DEUTERONOMY	JOB	OBADIAH
JOSHUA	PSALMS	JONAH
JUDGES	PROVERBS	MICAH
RUTH	ECCLESIASTES	NAHUM
1 SAMUEL	THE SONG OF SONGS	HABAKKUK
2 SAMUEL	ISAIAH	ZEPHANIAH

1 KINGS	JEREMIAH	HAGGAI
2 KINGS	LAMENTATIONS	ZECHARIAH
1 CHRONICLES	EZEKIEL	MALACHI
MATTHEW	EPHESIANS	HEBREWS
MARK	PHILIPPIANS	JAMES
LUKE	COLOSSIANS	1 PETER
JOHN	1 THESSALONIANS	2 PETER
ACTS	2 THESSALONIANS	1 JOHN
ROMANS	1 TIMOTHY	2 JOHN
1 CORINTHIANS	2 TIMOTHY	3 JOHN
2 CORINTHIANS	STITUS	JUDE
GALATIANS	PHILEMON	REVELATION

All these books are given by inspiration of God, (Lu 16:29,31 Eph 2:20 Re 22:18,19 2Ti 3:16) to be the only rule of faith and life.<sup>3</sup> The books commonly called Apocrypha not being of divine inspiration, are not part of the Canon (or rule) of the Scripture, and therefore are of no authority to the Church of God, nor to be any otherwise approved or made use of, than other human writings. (Lu 24:27,44 Ro 3:2 2Pe 1:21) 4. The authority of the Holy Scripture for which it ought to be believed depends not upon the testimony of any man, or church; but wholly upon God (who is truth itself) the author of it; therefore it is to be received, because it is the Word of God. (2Pe 1:19,21 2Ti 3:16 1Jo 5:9 2Th 2:13) 5. We may be moved and induced by the testimony of the Church of God, to an high and reverent esteem of the Holy Scriptures; (1Ti 3:15) and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style and the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and its entire perfections, are arguments whereby it does abundantly evidence itself to be the Word of God; yet, notwithstanding; our full persuasion, and assurance of the infallible truth, and its divine authority, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts. (1Jo 2:20,27 Joh 16:13,14 1Co 2:10-12 Isa 59:21) 6. The whole counsel of God, concerning all things necessary for his own glory, man's salvation faith, and life, is either expressly set down in the scripture, or by good and necessary consequence may be deduced from the scripture: to which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. (2Ti 3:15-17 Ga 1:8,9 2Th 2:2) Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word; (Joh 6:45 1Co 2:9-12) and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed. (1Co 11:13,14 14:26,40) 7. All things in scripture are not alike plain in themselves, nor alike clear to all; (2Pe 3:16) yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them. (Ps 119:105,130) 8. The Old Testament in Hebrew, (which was the native language of the people of God of old), and the New Testament in Greek, (which was at the time of the writing of it most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; (Mt 5:18) so as in all controversies of religion, the Church is finally to appeal to them. (Isa 8:20 Ac 15:15 Joh 5:39,46) But because these

original tongues are not known to all the people of God, who have right to and interest in the scriptures, and are commanded, in the fear of God, to read and search them, (Joh 5:39) therefore they are to be translated into the spoken language of every nation to which they come, (1Co 14:6,9,11,12,24,27,28) that the word of God dwelling plentifully in all, that they may worship him in an acceptable manner. (Col 3:16) and through patience and comfort of the scriptures, may have hope. (Ro 15:4)9. The infallible rule of interpretation of scripture is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one), it must be searched and known by other places that speak more clearly. (2Pe 1:20,21 Ac 15:15,16)10. The supreme Judge, by which all controversies of religion are to be determined, and all degrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scriptures. (Mt 22:29,31 Eph 2:20 Ac 28:25)

**CHAPTER 2** - Of God, and of the Holy Trinity1. There is but one only (De 6:4 1Co 8:4,6) living and true God,(1Th 1:9 Jer 10:10) who is infinite in being and perfection, (Job 11:7,8,9 26:14) a most pure spirit, (Joh 4:24) invisible, (1Ti 1:17) without body, parts, (De 4:15,16 Joh 4:24 Lu 24:39) or passions, (Ac 14:11,15) immutable, (Jas 1:17 Mal 3:6) immense, (1Ki 8:27 Jer 23:23,24) eternal, (Ps 90:2 1Ti 1:17) incomprehensible, (Ps 145:3) almighty, (Ge 17:1 Re 4:8) most wise, (Ro 16:27) most holy, (Isa 6:3 Re 4:8) most free, (Ps 115:3) most absolute, (Ex 3:14) working all things according to the counsel of his own immutable and most righteous will, (Eph 1:11) for his own glory; (Pr 16:4 Ro 11:36) most loving, (1Jo 4:8,16) gracious, merciful, longsuffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; (Ex 34:6,7) the rewarder of them that diligently seek him; (Heb 11:6) and with most just and terrible in his judgments; (Ne 9:32,33) hating all sin, (Ps 5:5,6) and who will by no means clear the guilty. (Na 1:2,3 Ex 34:7)2) God has all life, (Joh 5:26) glory, (Ac 7:2) goodness, (Ps 119:68) blessedness, (1Ti 6:15) in and of himself; and is alone in and to himself all-sufficient, not standing in need of any of his creatures which he has made, (Ac 17:24,25) not deriving any glory from them, (Job 22:2,3) but only manifesting his own glory, in by, to, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things; (Ro 11:36) and has most sovereign dominion over them, to do by them, for them, or upon them, whatever he pleases. (Re 4:11 1Ti 6:15 Da 4:25,35) In his sight all things are open and manifest; (Heb 4:13) his knowledge is infinite, infallible, and independent upon the creature, (Ro 11:33,34 Ps 147:5) so as nothing is to him contingent or uncertain. (Ac 15:8 Eze 9:5) He is most holy in all his counsels, in all his works, and in all his commands. (Ps 145:17 Ro 7:12) To him is due from angels and men, and every other creature, whatever worship, service, or obedience, he is pleased to require of them. (Re 5:12,13,14)3. In the unity of the Godhead there are three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Spirit. (1Jo 5:7 Mt 3:16,17 28:19 2Co 13:14) The Father is of none neither begotten nor proceeding; the Son is eternally begotten of the Father; (Joh 1:14,18) the Holy Spirit eternally proceeding from the Father and the Son. (Joh 15:26 Ga 4:6)

**CHAPTER 3** - Of God's Eternal Decree1. God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatever comes to pass: (Eph 1:11 Ro 11:33 Heb 6:17 Ro 9:15,18) yet so, as thereby neither is God the author of sin, (Jas 1:13,17 1Jo 1:5) nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. (Ac 2:23 Mt 17:12 Ac 4:27,28 Joh 19:11 Pr 16:33)2. Although God knows whatever may or can come to pass upon all supposed conditions; (Ac 15:18 1Sa 23:11,12 Mt 11:21,23) yet he has not decreed any thing because he foresaw it as future, or as that

which would come to pass upon such conditions. (Ro 9:11,13,16,18)3. By the decree of God, for the manifestation of his glory, some men and angels (1Ti 5:21 Mt 25:41) are predestinated to everlasting life, and others foreordained to everlasting death. (Ro 9:22,23 Eph 1:5,6 Pr 16:4)4. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished. (2Ti 2:19 Joh 13:18)5. Those of mankind that are predestinated to life, God before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, has chosen in Christ to everlasting glory, (Eph 1:4,9,11 Ro 8:30 2Ti 1:9 1Th 5:9) out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him to it; (Ro 9:11,13,16 Eph 1:4,9) and all to the praise of his glorious grace. (Eph 1:6,12)6. As God has appointed the elect to glory, so he has, by the eternal and most free purpose of his will, foreordained all the means to it. (1Pe 1:2 Eph 1:4,5 Eph 2:10 2Th 2:13) Therefore they who are elected being fallen in Adam, are redeemed by Christ; (1Th 5:9,10 Tit 2:14) are effectually called to faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, (Ro 8:30 Eph 1:5 2Th 2:13) and kept by his power through faith to salvation. (1Pe 1:5) Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. (Joh 17:9 Ro 8:28 Joh 6:64,65 Joh 10:26 8:47 1Jo 2:19)7. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extends or withholds mercy as he pleases, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice. (Mt 11:25,26 Ro 9:17,18,21,22 2Ti 2:19,20 Jude 1:4 1Pe 2:8)8. The doctrine of this high mystery of predestination is to be handled with special prudence and care, (Ro 9:20 11:33 De 29:29) that men attending the will of God revealed in his word, and yielding obedience to it, may, from the certainty of their effectual vocation, be assured of their eternal election. (2Pe 1:10) So shall this doctrine afford matter of praise, reverence, and admiration of God, (Eph 1:6 Ro 11:33) and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel. (Ro 11:5,6,20 2Pe 1:10 Ro 8:33 Lu 10:20)

**CHAPTER 4** - Of Creation1. It pleased God the Father, Son, and Holy Spirit, (Heb 1:2 Joh 1:2,3 Ge 1:2 Job 26:13 33:4) for the manifestation of the glory of his eternal power, wisdom, and goodness, (Ro 1:20 Jer 10:12 Ps 104:24 33:5,6) in the beginning, to create, or make of nothing, the world, and all things in it, whether visible or invisible, in the space of six normal consecutive days, and all very good. (Ge 1:1-31 Heb 11:3 Col 1:16 Ac 17:24 Ex 20:9,11)2. After God had made all other creatures, he created man, male and female, (Ge 1:27) with reasonable and immortal souls, (Ge 2:7 Ec 12:7 Lu 23:43 Mt 10:28) endued with knowledge, righteousness, and true holiness, after his own image, (Ge 1:26 Col 3:10 Eph 4:24) having the law of God written in their hearts, (Ro 2:14,15) and power to fulfil it; (Ec 7:29) and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change. (Ge 3:6 Ec 7:29) Beside this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; (Ge 2:17 3:8-11,23) which while they kept, they were happy in their communion with God, and had dominion over the creatures. (Ge 1:26,28)

**CHAPTER 5** - Of Providence1. God, the great Creator of all things, does uphold, (Heb 1:3) direct, dispose, and govern all creatures, actions and things, (Da 4:34,35 Ps 135:6 Ac 17:25,26,28 Job 38:1-41:34) from the greatest even to the least, (Mt 10:29-31) by his most wise and holy providence, (Pr 15:3 Ps 104:24 145:17) according to his infallible foreknowledge, (Ac 15:18 Ps 94:8-11) and the free and immutable counsel of his own will, (Eph 1:11 Ps 33:10,11) to the praise of the glory of his

wisdom, power, justice, goodness and mercy. (Isa 63:14 Eph 3:10 Ro 9:17 Ge 45:7 Ps 145:7)2. Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; (Ac 2:23) yet, by the same providence, he orders them to fall out according to the nature of second causes, either necessarily, freely, or contingently. (Ge 8:22 Jer 31:35 Ex 21:13 De 19:5 1Ki 22:28,34 Isa 10:6,7)3. God in his ordinary providence makes use of means (Ac 27:31,44 Isa 55:10,11 Ho 2:21,22) yet is free to work without, (Ho 1:7 Mt 4:4 Job 34:10) above, (Ro 4:19-21) and against them, (2Ki 6:6 Da 3:27) at his pleasure.4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extends itself even to the first fall, and all other sins of angels and men, (Ro 11:32-34 2Sa 24:1 1Ch 21:1 1Ki 22:22,23) (1Ch 10:4,13,14 2Sa 16:10 Ac 2:23 4:27,28) and that not by a bare permission, (Ac 14:16) but such as has joined with it a most wise and powerful bounding, (Ps 76:10 2Ki 19:28) and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; (Ge 50:20 Isa 10:6,7,12) yet so as the sinfulness of it proceeds only from the creature, and not from God; who, being most holy and righteous, neither is nor can be the author or approver of sin. (Jas 1:13,14,17 1Jo 2:16 Ps 50:21)5. The most wise, righteous, and gracious God, does oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover to them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; (2Ch 32:25,26,31 2Sa 24:1) and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for various other just and holy ends. (2Co 12:7,8,9 Ps 73:1-28 77:1,10,12 Mr 14:66-72 Joh 21:15) (Joh 21:16,17)6. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, does blind and harden, (Ro 1:24,26,28 Ro 11:7,8) from them he not only withholds his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; (De 29:4) but sometimes also withdraws the gifts which they had, (Mt 13:12 25:29) and exposes them to such objects as their corruption makes occasion of sin; (De 2:30 2Ki 8:12,13) and moreover, gives them over to their own lusts, the temptations of the world, and the power of Satan: (Ps 81:11,12 2Th 2:10,11,12) whereby it comes to pass, that they harden themselves, even under those means which God uses for the softening of others. (Ex 7:3 8:15,32 2Co 2:15,16 Isa 8:14 1Pe 2:7,8 Isa 6:9,10) (Ac 28:26,27)7. As the providence of God does, in general, reach to all creatures; so, after a most special manner, it takes care of his church, and disposes all things to good of it. (1Ti 4:10 Am 9:8,9 Ro 8:28 Isa 43:3,4,5,14)

**CHAPTER 6** - Of the Fall of Man, of Sin, and of its Punishment1. Our first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. (Ge 3:13 2Co 11:3) This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory. (Ro 11:32)2. By this sin they fell from their original righteousness, and communion with God, (Ge 3:6-8 Ec 7:29 Ro 3:23) and so became dead in sin, (Ge 2:17 Eph 2:1) and wholly defiled in all the faculties and parts of soul and body. (Tit 1:15 Ge 6:5 Jer 17:9 Ro 3:10-18)3. They being the root of all mankind, the guilt of this sin was imputed, (Ge 1:27,28 2:16,17 Ac 17:26 Ro 5:12,15-19 1Co 15:21,22,45,49) and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. (Ps 51:5 Ge 5:3 Job 14:4 15:14)4. From this original corruption, whereby we are utterly indisposed disabled, and made opposite to all good, (Ro 5:6 8:7 7:18 Col 1:21) and wholly inclined to all evil, (Ge 6:5 8:21 Ro 3:10-12) do proceed all actual transgressions. (Jas 1:14,15 Eph 2:2,3 Mt 15:19)5. This corruption of nature, during this life, does remain in those that are regenerated: (1Jo 1:8,10 Ro 7:14,17,18,23 Jas 3:2 Pr 20:9 Ec 7:20) and although it be through Christ pardoned and mortified, yet both itself, and all



its motions, are truly and properly sin. (Ro 7:5,7,8,25 Ga 5:17)6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary to it, (1Jo 3:4) does, in its own nature, bring guilt upon the sinner, (Ro 2:15 3:9,19) whereby he is bound over to the wrath of God, (Eph 2:3) and curse of the law, (Ga 3:10) and so made subject to death, (Ro 6:23) with all miseries spiritual, (Eph 4:18) temporal, (Ro 8:20 La 3:39) and eternal. (Mt 25:41 2Th 1:9)

**CHAPTER 7** - Of God's Covenant with Man<sup>1</sup>. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he has been pleased to express by way of covenant. (Isa 40:13-17 Job 9:32,33 1Sa 2:25 Ps 113:5,6) (Ps 100:2,3 Job 22:2,3 35:7,8 Lu 17:10 Ac 17:24,25)2. The first covenant made with man was a covenant of works, (Ga 3:12) wherein life was promised to Adam, and in him to his posterity, (Ro 10:5 Ro 5:12-20) upon condition of perfect and personal obedience. (Ge 2:17 Ga 3:10)3. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, (Ga 3:21 Ro 8:3 Ro 3:20,21 Ge 3:15 Isa 42:6) commonly called the Covenant of Grace: whereby he freely offers to sinners life and salvation by Jesus Christ, requiring faith in him, that they may be saved; (Mr 16:15,16 Joh 3:16 Ro 10:6,9 Ga 3:11) promising to give to all those that ordained to life his Holy Spirit, to make them willing and able to believe. (Eze 36:26,27 Joh 6:44,45)4. This covenant of grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed. (Heb 9:15-17 7:22 Lu 22:20 1Co 11:25)5. This covenant was administered differently in the time of the law, and in the time of the gospel; (2Co 3:6-9) under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come, (Heb 8:1-10:39 Ro 4:11 Col 2:11,12 1Co 5:7) which were for that time sufficient and efficacious, through the operation of the spirit, to instruct and build up the elect in faith in the promised Messiah, (1Co 10:1-4 Heb 11:13 Joh 8:56) by whom they had full remission of sins, and eternal salvation; and is called the Old Testament. (Ga 3:7-9,14)6. Under the gospel, when Christ the substance (Col 2:17) was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the ordinances of Baptism and the Lord's Supper, (Mt 28:19,20 1Co 11:23,24,25) which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, (Heb 7:22-27 Jer 31:33,34) to all nations, both Jews and Gentiles; (Mt 28:19 Eph 2:15-19) and is called the New Testament. (Lu 22:20) There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations. (Ga 3:14,16 Ac 15:11 Ro 3:21-23,30 Ps 32:1) (Ro 4:3,6,16,17,23,24 Heb 13:8)

**CHAPTER 8** - Of Christ the Mediator<sup>1</sup>. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man; (Isa 42:1 1Pe 1:19,20 Joh 3:16 1Ti 2:5) the Prophet, (Ac 3:22) Priest, (Heb 5:5,6) King; (Ps 2:6 Lu 1:33) the Head and Saviour of his Church; (Eph 5:23) the Heir of all things; (Heb 1:2) and Judge of the world; (Ac 17:31) to whom he did from all eternity give a people to be his seed, (Joh 17:6 Ps 22:30 Isa 53:10) and to be by him in time redeemed, called, justified, sanctified, and glorified. (1Ti 2:6 Isa 55:4,5 1Co 1:30)2. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, (Joh 1:1,14 1Jo 5:20 Php 2:6 Ga 4:4) with all the essential properties and its common infirmities, yet without sin; (Heb 2:14,16,17 4:15) being conceived by the power of the Holy Spirit, in



the womb of the Virgin Mary, of her substance. (Lu 1:27,31,35 Ga 4:4) So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined in one person, without conversion, composition, or confusion. (Lu 1:35 Col 2:9 Ro 9:5 1Pe 3:18 1Ti 3:16) Which person is very God and very man, yet one Christ, the only Mediator between God and man. (Ro 1:3,4 1Ti 2:5)3. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; (Ps 45:7 Joh 3:34) having in him all the treasures of wisdom and knowledge; (Col 2:3) in who it pleased the Father that all fulness should dwell: (Col 1:19) to the end, that being holy, harmless, undefiled, and full of grace and truth, (Heb 7:26 Joh 1:14) he might be thoroughly furnished to execute the office of a Mediator and Surety. (Ac 10:38 Heb 12:24 Heb 7:22) Which office he took not to himself, but was called to it by his Father; (Heb 5:4,5) who put all power and judgment into his hand, and gave commandment to execute the same. (Joh 5:22,27 Mt 28:18 Ac 2:36)4. This office the Lord Jesus did most willingly undertake; (Ps 40:7,8 Heb 10:5-10 Joh 10:18 Php 2:8) which that he may discharge, he was made under the law, (Ga 4:4) and did perfectly fulfil it; (Mt 3:15 5:17) endured most grievous torments immediately in his soul, (Mt 26:37,38 Lu 22:44 Mt 27:46) and most painful sufferings in his body; (Mt 26:1-27:66) was crucified, and died; (Php 2:8) was buried, and remained under the power of death, yet saw no corruption. (Ac 2:23,24,27 13:37 Ro 6:9) On the third day he arose from the dead, (1Co 15:3-5) with the same body in which he suffered; (Joh 20:25,27) with which he ascended into heaven, and there sits at the right hand of his Father, (Mr 16:19) making intercession; (Ro 8:34 Heb 9:24 7:25 and shall return to judge men and angels at the end of the world. (Ro 14:9,10 Ac 1:11 10:42 Mt 13:40-42 Jude 1:6 2Pe 2:4)5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up to God, has fully satisfied the justice of his Father; (Ro 5:19 Heb 9:14,16 10:14 Eph 5:2 Ro 3:25,26) and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given to him. (Da 9:24,26 Col 1:19,20 Eph 1:11,14 Joh 17:2 Heb 9:12,15)6. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and its benefits, were communicated to the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the Seed of the woman, who should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same, and for ever. (Ga 4:4,5 Ge 3:15 Re 13:8 Heb 13:8)7. Christ, in the work of mediation, acts according to both natures; by each nature doing that which is proper to itself: (Heb 9:14 1Pe 3:18) yet, by reason of the unity of the person, that which is proper to one nature is sometimes in scripture attributed to the person denominated by the other nature. (Ac 20:28 Joh 3:13 1Jo 3:16)8. To all those for whom Christ has purchased redemption, he does certainly and effectually apply and communicate the same; (Joh 6:37,39 10:15,16) making intercession for them; (1Jo 2:1,2 Ro 8:34) and revealing to them, in and by the word, the mysteries of salvation; (Joh 15:13,15 Eph 1:7-9 Joh 17:6) effectually persuading them by his Spirit to believe and obey; and governing their hearts by his word and Spirit; (Joh 14:16 Heb 12:2 2Co 4:13 Ro 8:9,14 15:18,19 Joh 17:17) overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation. (Ps 110:1 1Co 15:25,26 Mal 4:2,3 Col 2:15)

**CHAPTER 9** - Of Free Will1. God has endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined, to good or evil. (Mt 17:12 Jas 1:14 De 30:19)2. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God; (Ec 7:29 Ge 1:26) but yet mutably, so that he might fall from it. (Ge 2:16,17 3:6)3. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation; (Ro 5:6 8:7 Joh 15:5) so as a natural man, being altogether opposed from

that good, (Ro 3:10,12) and dead in sin (Eph 2:1,5 Col 2:13) is not able, by his own strength, to convert himself, or to prepare himself to it. (Joh 6:44,65 Eph 2:2-5 1Co 2:14 Tit 3:3-5)4. When God converts a sinner, and translates him into the state of grace, he frees him from his natural bondage under sin, (Col 1:13 Joh 8:34,36) and by his grace alone enables him freely to will and to do that which is spiritually good; (Php 2:13 Ro 6:18,22) yet so as that, by reason of his remaining corruption, he does not perfectly nor only will that which is good, but does also will that which is evil. (Ga 5:17 Ro 7:15,18,19,21,23)5. The will of man is made perfectly and immutably free to do good alone in the state of glory only. (Eph 4:13 Heb 12:23 1Jo 3:2 Jude 1:24)

**CHAPTER 10** - Of Effectual Calling1. All those whom God has predestinated to life, and those only, he is pleased, in his appointed and accepted time, effectually to call, (Ro 8:30 11:7 Eph 1:10,11) by his word and Spirit, (2Th 2:13,14 2Co 3:3,6) out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; (Ro 8:2 Eph 2:1-5 2Ti 1:9,10) enlightening their minds spiritually and savingly to understand the things of God; (Ac 26:18 1Co 2:10,12 Eph 1:17,18) taking away their heart of stone, and giving to them an heart of flesh; (Eze 36:26) renewing their wills, and by his almighty power determining them to that which is good; (Eze 11:19 Php 2:13 De 30:6 Eze 36:27) and effectually drawing them to Jesus Christ; (Eph 1:19 Joh 6:44,45) yet so as they come most freely, being made willing by his grace. (So 1:4 Ps 110:3 Joh 6:37 Ro 6:16-18)2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man; (2Ti 1:9 Tit 3:4,5 Eph 2:4,5,8,9 Ro 9:11) who is altogether passive in it, until, being made alive and renewed by the Holy Spirit, (1Co 2:14 Ro 8:7 Eph 2:5) he is enabled by it to answer this call, and to embrace the grace offered and conveyed in it. (Joh 6:37 Eze 36:27 Joh 5:25)3. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, (Lu 18:15,16 Ac 2:38,39 Joh 3:3,5 1Jo 5:12 Ro 8:9) who works when, and where, and how he pleases. (Joh 3:8) So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word. (1Jo 5:12 Ac 4:12)4. Others not elected, although they may be called by the ministry of the word, (Mt 22:14) and may have some common operations of the Spirit (Mt 7:22 13:20,21 Heb 6:4,5) yet they never truly come to Christ, and therefore cannot be saved: (Joh 6:64-66 Joh 8:24) much less can men not professing the Christian religion be saved in any other way whatever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; (Ac 4:12 Joh 14:6 Eph 2:12 Joh 4:22 17:3) and to assert and maintain that they may, is very pernicious, and to be detested. (2Jo 1:9-11 1Co 16:22 Ga 1:6-8)

**CHAPTER 11** - Of Justification1. Those whom God effectually calls he also freely justifies; (Ro 8:30 3:24) not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ to them, (Ro 4:5-8 2Co 5:19,21 Ro 3:22,24,25,27,28 Tit 3:5,7 Eph 1:7) (Jer 23:6 1Co 1:30,31 Ro 5:17-19) they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God. (Ac 10:44 Ga 2:16 Php 3:9 Ac 13:38,39 Eph 2:7,8)2. Faith, thus receiving and resting on Christ and his righteousness, is alone the instrument of justification; (Joh 1:12 Ro 3:28 Ro 5:1) yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love. (Jas 2:17,22,26 Ga 5:6)3. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. (Ro 5:8-10,19 1Ti 2:5,6 Heb 10:10,14 Da 9:24,26 Isa 53:4-6,10-12) Yet, in as much as he was given by the Father for them, (Ro

8:32) and his obedience and satisfaction accepted in their stead, (2Co 5:21 Mt 3:17 Eph 5:2) and both freely, not for anything in them, their justification is only of free grace; (Ro 3:24 Eph 1:7) that both the exact justice and rich grace of God might be glorified in the justification of sinners. (Ro 3:26 Eph 2:7)4. God did, from all eternity, decree to justify all the elect; (Ga 3:8 1Pe 1:2,19,20 Ro 8:30) and Christ did, in the fulness of time, die for their sins, and rise again for their justification: (Ga 4:4 1Ti 2:6 Ro 4:25) nevertheless they are not justified, until the Holy Spirit does in due time actually apply Christ to them. (Col 1:21,22 Ga 2:16 Tit 3:4-7)5. God does continue to forgive the sins of those that are justified: (Mt 6:12 1Jo 1:7,9 1Jo 2:1,2) and although they can never fall from the state of justification, (Lu 22:32 Joh 10:28 Heb 10:14) yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored to them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance. (Ps 89:31-33 Ps 51:7-12 Ps 32:5 Mt 26:75 1Co 11:30,32 Lu 1:20)6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament. (Ga 3:9,13,14 Ro 4:22-24 Heb 13:8)

**CHAPTER 12** - Of Adoption1. All those that are justified, God vouchsafes, in and for his only Son Jesus Christ, to make partakers of the grace of adoption: (Eph 1:5 Ga 4:4,5) by which they are taken into the number, and enjoy the liberties and privileges of the children of God; (Ro 8:17 Joh 1:12) have his name put upon them, (Jer 14:9 2Co 6:18 Re 3:12) receive the Spirit of adoption, (Ro 8:15) have access to the throne of grace with boldness; (Eph 3:12 Ro 5:2) are enabled to cry, Abba, Father; (Ga 4:6) are pitied, (Ps 103:13) protected, (Pr 14:26) provided for, (Mt 6:30,32 1Pe 5:7) and chastened by him as a father; (Heb 12:6) yet never cast off, (La 3:31) but sealed to the day of redemption, (Eph 4:30) and inherit the promises, (Heb 6:12) as heirs of everlasting salvation. (1Pe 1:3,4 Heb 1:14)

**CHAPTER 13** - Of Sanctification1. They who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified really and personally, through the virtue of Christ's death and resurrection, (1Co 6:11 Ac 20:32 Php 3:10 Ro 6:5,6) by his word and Spirit dwelling in them; (Joh 17:17 Eph 5:26 2Th 2:13) the dominion of the whole body of sin is destroyed, (Ro 6:6,14) and its various lusts are more and more weakened and mortified, (Ga 5:24 Ro 8:13) and they are more and more made alive and strengthened in all saving graces, (Col 1:11 Eph 3:16-19) to the practice of true holiness, without which no man shall see the Lord. (2Co 7:1 Heb 12:14)2. This sanctification is throughout in the whole man, (1Th 5:23) yet imperfect in this life; there abides still some remnants of corruption in every part: (1Jo 1:10 Ro 7:18,23 Php 3:12) whence arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh. (Ga 5:17 1Pe 2:11)3. In which war, although the remaining corruption for a time may often prevail, (Ro 7:23) yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part overcomes: (Ro 6:14 1Jo 5:4 Eph 4:15,16) and so the saints grow in grace, (2Pe 3:18 2Co 3:18) perfecting holiness in the fear of God. (2Co 7:1)

**CHAPTER 14** - Of Saving Faith1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, (Heb 10:39) is the work of the Spirit of Christ in their hearts, (2Co 4:13 Eph 1:17-19 2:8) and is ordinarily wrought by the ministry of the word: (Ro 10:14,17) by which also, and by the administration of the ordinances, and prayer, it is increased and strengthened. (1Pe 2:2 Ac 20:32 Ro 4:11 Lu 17:5 Ro 1:16-17)2. By this faith, a Christian believes to be true whatever is revealed in the word, for the authority of God himself speaking in it; (Joh 4:42 1Th 2:13 1Jo 5:10 Ac 24:14) and acts differently upon that which each particular passage of it contains; yielding obedience

to the commands, (Ro 16:26) trembling at the threatenings, (Isa 66:2) and embracing the promises of God for this life and that which is to come. (Heb 11:13 1Ti 4:8) But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. (Joh 1:12 Ac 16:31 Ga 2:20 Ac 15:11)3. This faith varies in degrees, weak or strong; (Heb 5:13,14 Ro 4:19,20 Mt 6:30 8:10) may be often and many ways assailed and weakened, but gets the victory; (Lu 22:31,32 Eph 6:16 1Jo 5:4,5) growing up in many to the attainment of a full assurance through Christ, (Heb 6:11,12 10:22 Col 2:2) who is both the author and finisher of our faith. (Heb 12:2)

**CHAPTER 15** - Of Repentance To Life1. Repentance to life is an evangelical grace, (Zec 12:10 Ac 11:18) the doctrine of which is to be preached by every minister of the gospel, as well as that of faith in Christ. (Lu 24:47 Mr 1:15 Ac 20:21)2. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn them all to God, (Eze 18:30,31 36:31 Isa 30:22 Ps 51:4 Jer 31:18,19 Joe 2:12) (Joe 2:13 Am 5:15 Ps 119:128 2Co 7:11) purposing and endeavouring to walk with him in all the ways of his commandments. (Ps 119:6,59,106 Lu 1:6 2Ki 23:25)3. Although repentance is not to be rested in, as any satisfaction for sin, or any cause of its pardon, (Eze 36:31,32 16:61,62,63) which is the act of God's free grace in Christ; (Ho 14:2,4 Ro 3:24 Eph 1:7) yet is it of such necessity to all sinners, that none may expect pardon without it. (Lu 13:3,5 Ac 17:30,31)4. As there is no sin so small but it deserves damnation; (Ro 6:23 5:12 Mt 12:36) so there is no sin so great, that it can bring damnation upon those who truly repent. (Isa 55:7 Ro 8:1 Isa 1:16,18)5. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins particularly. (Ps 19:13 Lu 19:8 1Ti 1:13,15)6. As every man is bound to make private confession of his sins to God, praying for his pardon; (Ps 51:4,5,7,9,14 32:5,6) upon which, and the forsaking of them, he shall find mercy; (Pr 28:13 1Jo 1:9) so he that scandalises his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; (Jas 5:16 Lu 17:3,4 Jos 7:19 Ps 51:1-19) who are thereupon to be reconciled to him, and in love to receive him. (2Co 2:8)

**CHAPTER 16** - Of Good Works1. Good works are only such as God has commanded in his holy word, (Mic 6:8 Ro 12:2 Heb 13:21) and not such as, without its warrant, are devised by men out of blind zeal, or upon any pretence of good intention. (Mt 15:9 Isa 29:13 1Pe 1:18 Ro 10:2 Joh 16:2 1Sa 15:21,22,23)2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and living faith: (Jas 2:18,22) and by them believers manifest their thankfulness, (Ps 116:12 ,13 1Pe 2:9) strengthen their assurance, (1Jo 2:3,5 2Pe 1:5-10) edify their brethren, (2Co 9:2 Mt 5:16) adorn the profession of the gospel, (Tit 2:5,9,10,11,12 1Ti 6:1) stop the mouths of the adversaries, (1Pe 2:15) and glorify God, (1Pe 2:12 Php 1:11 Joh 15:8) whose workmanship they are, created in Christ Jesus to it; (Eph 2:10) that, having their fruit to holiness, they may have the end eternal life. (Ro 6:22)3. Their ability to do good works is not at all of themselves, but wholly from the spirit of Christ. (Joh 15:4,5,6 Eze 36:26,27) And that they may be enabled to it, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure: (Php 2:13 Php 4:13 2Co 3:5) yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them. (Php 2:12 Heb 6:11,12 2Pe 1:3,5,10,11 Isa 64:7 2Ti 1:6) (Ac 26:6,7 Jude 1:20,21)4.



They who in the obedience attain to the greatest height which is possible in this life, are so far from being able to excel, and to do more than God requires, as that they fall short of much in duty they are bound to do. (Lu 17:10 Ne 13:22 Job 9:2,3 Ga 5:17)5. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins; (Ro 3:20 4:2,4,6 Eph 2:8,9 Tit 3:5,6,7 Ro 8:18 Ps 16:2) (Job 22:2,3 35:7,8) but when we have done all we can, we have done but our duty, and are unprofitable servants; (Lu 17:10) and because, as they are good, they proceed from the Spirit; (Ga 5:22,23) and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment. (Isa 64:6 Ga 5:17 Ro 7:15,18 Ps 143:2 130:3)6. Yet notwithstanding, the person of believers being accepted through Christ, their good works also are accepted in him; (Eph 1:6 1Pe 2:5 Ex 28:38 Ge 4:4 Heb 11:4) not as though they were in this life wholly unblameable and unreproveable in God's sight; (Job 9:20 Ps 143:2) but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections. (Heb 13:20,21 2Co 8:12 Heb 6:10 Mt 25:21,23)7. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; (2Ki 10:30,31 1Ki 21:27,29 Php 1:15,16,18) yet, because they proceed not from an heart purified by faith; (Ge 4:5 Heb 11:4,6) nor are done in a right manner, according to the word; (1Co 13:3 Isa 1:12) nor to a right end, the glory of God; (Mt 6:2,5,16) they are therefore sinful, and cannot please God, or make a man acceptable to receive grace from God. (Hag 2:14 Tit 1:15 Am 5:21,22 Ho 1:4 Ro 9:16 Tit 3:5) And yet their neglect of them is more sinful, and displeasing to God. (Ps 14:4 36:3 Job 21:14,15 Mt 25:41,42,43,45 Mt 23:23)

**CHAPTER 17** - Of the Perseverance of the Saints<sup>1</sup>. They who God has accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere in it to the end, and be eternally saved. (Php 1:6 2Pe 1:10 Joh 10:28,29 1Jo 3:9 1Pe 1:5,9)<sup>2</sup>. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; (2Ti 2:18,19 Jer 31:3) upon the efficacy of the merit and intercession of Christ; (Heb 10:10,14 Heb 13:20,21 9:12,13,14,15 Ro 8:33-39 Joh 17:11,24) (Lu 22:32 Heb 7:25) the abiding of the Spirit, and of the seed of God within them; (Joh 14:16,17 1Jo 2:27 3:9) and the nature of the covenant of grace: (Jer 32:40) from all which arises also its certainty and infallibility. (Joh 10:28 2Th 3:3 1Jo 2:19)<sup>3</sup>. Nevertheless they may, through the temptations of Satan and the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; (Mt 26:70,72,74) and for time continue in them: (Ps 51:1,14) whereby they incur God's displeasure, (Isa 64:5,7,9 2Sa 11:27) and grieve his Holy Spirit; (Eph 4:30) come to be deprived of some measure of their graces and comforts; (Ps 51:8,10,12 Re 2:4 So 5:2-4,6) have their hearts hardened, (Isa 63:17 Mr 6:52 16:14) and their consciences wounded; (Ps 32:3,4 51:8) hurt and scandalise others, (2Sa 12:14) and bring temporal judgments upon themselves. (Ps 89:31,32 1Co 11:32)

**CHAPTER 18** - Of Assurance of Grace and Salvation<sup>1</sup>. Although hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in favour of God and estate of salvation; (Job 8:13,14 Mic 3:11 De 29:19 Joh 8:41) which hope of theirs shall perish (Mt 7:22,23) yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that

they are in the state of grace, (1Jo 2:3 3:14,18,19,21,24 5:13) and may rejoice in the hope of the glory of God which hope shall never make them ashamed. (Ro 5:2,5)2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; (Heb 6:11,19) but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, (Heb 6:17,18) the inward evidence of those graces to which these promises are made, (2Pe 1:4,5,10,11 1Jo 2:3 3:14 2Co 1:12) the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: (Ro 8:15,16) which Spirit is the earnest of our inheritance, by which we are sealed to the day of redemption. (Eph 1:13,14 Eph 4:30 2Co 1:21,22)3. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it: (1Jo 5:13 Isa 1:10 Mr 9:24 Ps 88:1-18 77:1-12) yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain to it. (1Co 2:12 1Jo 4:13 Heb 6:11,12 Eph 3:17,18,19) And therefore it is the duty of every one to give all diligence to make his calling and election sure; (2Pe 1:10) that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, (Ro 5:1,2,5 Ro 14:17 15:13 Eph 1:3,4 Ps 4:6,7 119:32) the proper fruits of this assurance: so far is it from inclining men to looseness. (1Jo 2:1,2 Ro 6:1,2 Tit 2:11,12,14 2Co 7:1 Ro 8:1,12) (1Jo 3:2,3 Ps 130:4 1Jo 1:6,7)4. True believers may have the assurance of their salvation in various ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which wounds the conscience, and grieves the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light: (So 5:2,3,6 Ps 51:8,12,14 Eph 4:30,31 Ps 77:1-10) (Mt 26:69-72 Ps 31:22 Ps 88:1-18 Isa 1:10) yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, (1Jo 3:9 Lu 22:32 Job 13:15 Ps 73:15 Ps 51:8,12 Isa 1:10) and by the which, in the mean time, they are supported from utter despair. (Mic 7:7,8,9 Jer 32:40 Isa 54:7-10 Ps 22:1 Ps 88:1-18)

**CHAPTER 19** - Of the Law of God1. God gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it. (Ge 1:26,27 2:17 Ro 2:14,15 Ro 10:5 5:12,19 Ga 3:10,12) (Ec 7:29 Job 28:28)2. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables; (Jas 1:25 2:8,10-12 Ro 13:8-9 De 5:32 10:4 Ex 24:1) the first four commandments containing our duty towards God, and the other six our duty to man. (Mt 22:37-40)3. Besides this law, commonly called moral, God was pleased to give to the people of Israel, ceremonial laws containing several typical ordinances; partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; (Heb 9:1-28 10:1 Ga 4:1-3 Col 2:17) and partly holding forth various instructions of moral duties. (1Co 5:7 2Co 6:17 Jude 1:23) All of these ceremonial laws are now abrogated under the New Testament. (Col 2:14,16,17 Da 9:27 Eph 2:15,16)4. To them also, as a political body, he gave various judicial laws, which expired together with the state of that people, not obliging any other now, further than its general equity may require. (Ex 22:1-31 22:1-29 Ge 49:10) (1Pe 2:13,14 Mt 5:17,38,39 1Co 9:8,9,10)5. The moral law does for ever bind all, as well justified persons as others, to its obedience; (Ro 13:8,9 Eph 6:2 1Jo 2:3,4,7,8) and that not only in regard of the matter contained in it, but also in respect of the authority of God, the Creator, who gave it. (Jas 2:10,11) Neither does Christ in the gospel any way dissolve, but much strengthen this obligation. (Mt 5:17,18,19 Jas 2:8 Ro 3:31)6. Although true believers are not under

the law as a covenant of works, to be by it justified or condemned; (Ro 6:14 Ga 2:16 3:13 4:4,5 Ac 13:39 Ro 8:1) yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; (Ro 7:12,22,25 Ps 119:4,5,6 1Co 7:19 Ga 5:14,16,18-23) discovering also the sinful pollution of their nature, hearts, and lives; (Ro 7:7 Ro 3:20) so as, examining themselves by it, they may come to further conviction of, humiliation for, and hatred against sin; (Jas 1:23,24,25 Ro 7:9,14,24) together with a clearer sight of the need they have of Christ, and the perfection of his obedience. (Ga 3:24 Ro 7:24,25 Ro 8:3,4) It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; (Jas 2:11 Ps 119:101,104,128) and the threatening of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from its curse threatened in the law. (Ezr 9:13,14 Ps 89:30-34) The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon its performance, (Le 26:1-14 2Co 6:16 Eph 6:2,3 Ps 37:11 Mt 5:5 Ps 19:11) although not as due to them by the law as a covenant of works: (Ga 2:16 Lu 17:10) so as a man's doing good, and refraining from evil, because the law encourages to the one, and deters from the other, is no evidence of his being under the law, and not under grace. (Ro 6:12,14 1Pe 3:8,9,10,11,12 Ps 34:12-16 Heb 12:28)7. Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; (Ga 3:21) the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law requires to be done. (Eze 36:27 Heb 8:10 Jer 31:33)

**CHAPTER 20** - Of Christian Liberty, and Liberty of Conscience<sup>1</sup>. The Liberty which Christ has purchased for believers under the gospel, consists in there freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; (Tit 2:14 1Th 1:10 Ga 3:13) and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, (Ga 1:4 Col 1:13 Ac 26:18 Ro 6:14) from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; (Ro 8:28 Ps 119:71 1Co 15:54-57 Ro 8:1) as also in their free access to God, (Ro 5:1-2) and their yielding obedience to him, not out of slavish fear, but a child-like love, and willing mind. (Ro 8:14-15 1Jo 4:18) All which were common also to believers under the law; (Ga 3:9,14) but under the new testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jews were subjected, (Ga 4:1-3, 6-7 Ga 5:1 Ac 15:10-11) and in greater boldness of access to the throne of grace. (Heb 4:14,16 Heb 10:19-22) and in fuller communications of the Spirit of God, than believers under the law did ordinarily partake of. (Joh 7:38-39 2Co 3:13,17-18)<sup>2</sup>. God alone is lord of the conscience, (Jas 4:12 Ro 14:4) and has left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith or worship. (Ac 4:19 5:29 1Co 7:23 Mt 23:8-10 2Co 1:24 Mt 15:9) So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience: (Col 2:20,22-23 Ga 1:10 Ga 2:4-5 Ga 5:1) and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. (Ro 10:17 Ro 14:23 Isa 8:20 Ac 17:11 Joh 4:22 Ho 5:11) (Re 13:12,16-17 Jer 8:9)<sup>3</sup>. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do by it destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life. (Ga 5:13 1Pe 2:16 2Pe 2:19 Joh 8:34 Lu 1:74-75)<sup>4</sup>. And because the powers which God has ordained, and the liberty which Christ has purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. (Mt 12:25 1Pe 2:13,14,16 Ro 8:1-8 Heb 13:17) And for their publishing of such opinions, or maintaining of such

practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or deportment; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature or in the manner of publishing or maintaining them, are destructive to external peace and the order which Christ has established in the church; they may lawfully be called to account (Ro 1:32 1Co 5:1,5,11,13 2Jo 1:10,11 2Th 3:14 1Ti 6:3-5) (Tit 1:10,11,13 3:10 Mt 18:15-17 1Ti 1:19,20 Re 2:2,14,15,20 3:9) and proceeded against them by the censures of the church. (2Jo 1:10,11 2Th 3:14-15 Tit 3:10 Mt 18:15-17)

**CHAPTER 21** - Of Religious Worship, and the Sabbath Day<sup>1</sup>. The light of nature shows that there is a God who has lordship and sovereignty over all; is good, and does good to all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. (Ro 1:20 Ac 17:24 Ps 119:68 Jer 10:7 Ps 31:23 18:3) (Ro 10:12 Ps 62:8 Jos 24:14 Mr 12:33) but the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, of the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture. (De 12:32 Mt 15:9 Ac 17:25 Mt 4:9,10 De 15:1-20 Ex 20:4) (Ex 20:5,6 Col 2:23)<sup>2</sup>. Religious worship is to be given to God, the Father, Son, and Holy Spirit; and to him alone: (Mt 4:10 Joh 5:23 2Co 13:14) not to angels, saints, or any other creature: (Col 2:18 Re 19:10 Ro 1:25) and since the fall, not without a Mediator; not in the mediation of any other but Christ alone. (Joh 14:6 1Ti 2:5 Eph 2:18 Col 3:17)<sup>3</sup>. Prayer, with thanksgiving, being one special part of religious worship, (Php 4:6) is by God required of all men; (Ps 65:2) and, that it may be accepted, it is to be made in the name of the Son, (Joh 14:13,14 1Pe 2:5) by the help of his Spirit, (Ro 8:26) according to his will (1Jo 5:14) with understanding, reverence, humility, fervency, faith, love, and perseverance; (Ps 47:7 Ec 5:1,2 Heb 12:28 Ge 18:27 Jas 5:16 1:6,7) (Mr 11:24 Mt 6:12,14,15 Col 4:2 Eph 6:18 and, if vocal, in a known language. (1Co 14:14)<sup>4</sup>. Prayer is to be made for things lawful, (1Jo 5:14) and for all sorts of men living, or that shall live hereafter; (1Ti 2:1,2 Joh 17:20 2Sa 7:29 Ru 4:12) but not for the dead, (2Sa 12:21,22,23 Lu 16:25,26 Re 14:13) nor for those of whom it may be known that they have sinned the sin to death. (1Jo 5:16)<sup>5</sup>. The reading of the Scriptures with godly fear; (Ac 15:21 Re 1:3) the sound preaching, (2Ti 4:2) and conscious hearing of the word, in obedience to God, with understanding, faith, and reverence; (Jas 1:22 Ac 10:33 Mt 13:19 Heb 4:2 Isa 66:2) singing of psalms with grace in the heart; (Col 3:16 Eph 5:19 Jas 5:13) as also the due administration and worthy receiving of the ordinances instituted by Christ; are all parts of the ordinary religious worship of God: (Mt 28:19 1Co 11:23-29 Ac 2:42) besides religious oaths (De 6:13 Ne 10:29) and vows, (Isa 19:21 Ec 5:4,5) solemn fastings, (Joe 2:12 Es 4:16 Mt 9:15 1Co 7:5) and thanksgivings upon special occasions, (Ps 107:1-43 Es 9:22) which are, in their several times and seasons, to be used in a holy and religious manner. (Heb 12:28)<sup>6</sup>. Neither prayer, nor any other part of religious worship, is, now under the gospel, either tied into, or made more acceptable by, any place in which it is performed, or towards which it is directed; (Joh 4:21) but God is to be worshipped everywhere (Mal 1:11 1Ti 2:8) in spirit and truth; (Joh 4:23,24) as in private families (Jer 10:25 De 6:6,7 Job 1:5 2Sa 6:18,20 1Pe 3:7 Ac 10:2) daily, (Mt 6:11) and in secret each one by himself; (Mt 6:6 Eph 6:18) so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calls to it. (Isa 56:6,7 Heb 10:25 Pr 1:20,21,24) (Pr 8:34 Ac 13:42 Lu 4:16 Ac 2:42)<sup>7</sup>. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he has particularly appointed one day in seven for a sabbath, to be kept holy to him: (Ex 20:8,10,11 Isa 56:2,4,6,7) which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ,



was changed into the first day of the week, (Ge 2:2,3 1Co 16:1,2 Ac 20:7) which in Scripture is called the Lord's Day, (Re 1:10) and is to be continued to the end of the world, as the Christian Sabbath. (Ex 20:8,10 Mt 5:17,18)<sup>8</sup>. This sabbath is then kept holy to the Lord, when men, after a due preparing of their hearts, and ordering of their hearts, and ordering of their common affairs before hand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; (Ex 20:8 16:23,25,26,29,30 31:15,16,17 Isa 58:13 Ne 13:15,16) (Ne 13:17-22) but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy. (Isa 58:13 Mt 12:1-13)

**CHAPTER 22** - Of Lawful Oaths and Vows<sup>1</sup>. A lawful oath is part of religious worship, (De 10:20) wherein, upon just occasion, the person swearing solemnly calls God to witness what he asserts or promises; and to judge him according to the truth or falsehood of what he swears. (Ex 20:7 Le 19:12 2Co 1:23 2Ch 6:22,23)<sup>2</sup>. The name of God only is that by which men ought to swear, and it is to be used with all holy fear and reverence; (De 6:13) therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred. (Ex 20:7 Jer 5:7 Mt 5:34,37 Jas 5:12) Yet as, in matters of weight and moment, an oath is warranted by the word of God under the New Testament, as well as under the Old; (Heb 6:16 2Co 1:23 Isa 65:16) so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken. (1Ki 8:31 Ne 13:25 Ezr 10:5)<sup>3</sup>. Whoever takes an oath, ought duly to consider the weightiness of so solemn an act, and in it to avouch nothing but what he is fully persuaded is the truth. (Ex 20:7 Jer 4:2) Neither may any man bind himself by oath to anything but what is good and just, and what he believes so to be, and what he is able and resolved to perform. (Ge 24:2,3,5,6,8,9) Yet it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority. (Nu 5:19,21 Ne 5:12 Ex 22:7,8,9,10,11)<sup>4</sup>. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. (Jer 4:2 Ps 24:4) It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt; (1Sa 25:22,32,33,34 Ps 15:4) nor is it to be violated, although made to heretics or infidels. (Eze 17:16,18,19 Jos 9:18,19 2Sa 21:1)<sup>5</sup>. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness. (Isa 19:21 Ec 5:4-6 Ps 61:8 66:13,14)<sup>6</sup>. It is not to be made to any creature, but to God alone: (Ps 76:11 Jer 44:25,26) and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly lead to it. (De 23:21-23 Ps 50:14 Ge 28:20-22 1Sa 1:11 Ps 66:13,14) (Ps 132:2-5)<sup>7</sup>. No man may vow to do anything forbidden in the word of God, or what would hinder any duty commanded in it, or which is not in his power, and for the performance of which he has no promise of ability from God. (Ac 23:12,14 Mr 6:26 Nu 30:5,8,12,13) In which respects, monastic vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself. (1Ti 4:3 Mt 19:11,12 1Co 7:2,9 Eph 4:28 1Pe 4:2 1Co 7:23)

**CHAPTER 23** - Of the Civil Magistrate<sup>1</sup>. God, the supreme Lord and King of all the world, has ordained civil magistrates to be under him over the people, for his own glory, and the public good; and to this end, has armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers. (Ro 13:1-4 1Pe 2:13,14)<sup>2</sup>. It is lawful for Christians to accept and execute the office of a magistrate, when called to it: (Pr 8:15,16 Ro 13:1,2,4) in the managing of it, as they ought especially to maintain piety, justice, and peace,

according to the wholesome laws of each commonwealth; (Ps 2:10-12 1Ti 2:2 Ps 82:3,4 2Sa 23:3 1Pe 2:13) so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions. (Lu 3:14 Ro 13:4 Mt 8:9,10 Ac 10:1,2 Re 17:14,16)3. The civil magistrate may not assume to himself the administration of the word and ordinances, or the power of the keys of the kingdom of heaven. (2Ch 26:18 Mt 18:17 16:19 1Co 12:28,29) (Eph 4:11,12 1Co 4:1,2 Ro 10:15 Heb 5:4)4. It is the duty of people to pray for magistrates, (1Ti 2:1,2) to honour their persons, (1Pe 2:17) to pay them tribute and other dues, (Ro 13:6,7) to obey their lawful commands, and to be subject to their authority for conscience' sake. (Ro 13:5 Tit 3:1) Infidelity, or difference in religion, does not make void the magistrate's just and legal authority, nor free the people from their due obedience to him: (1Pe 2:13,14,16) from which ecclesiastic persons are not exempted. (Ro 13:1 1Ki 2:35 Ac 25:9,10,11 2Pe 2:1,10,11 Jude 1:8-11)

**CHAPTER 24** - Of Marriage1. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor any woman to have more than one husband, at the same time. (Ge 2:24 Mt 19:5,6 Pr 2:17)2. Marriage was ordained for the mutual help of husband and wife; (Ge 2:18) for the increase of mankind with a legitimate issue, and of the church with an holy seed; (Mal 2:15) and for preventing of uncleanness. (1Co 7:2,9)3. It is lawful for all sorts of people to marry who are able with judgment to give their consent: (Heb 13:4 1Ti 4:3 1Co 7:36-38 Ge 24:57,58) yet it is the duty of Christians to marry only in the Lord. (1Co 7:39) And therefore such as profess the true Christian religion should not marry with infidels, unbelievers or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies. (Ge 34:14 Ex 34:16 De 7:3,4 1Ki 11:4 Ne 13:25-27) (Mal 2:11,12 2Co 6:14)4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word; (Le 18:1-30 1Co 5:1 Am 2:7) nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those person may live together as man and wife. (Mr 6:18 Le 18:24-28) The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her own. (Le 20:19-21)5. Adultery or fornication committed after a contract, being detected before marriage, gives just occasion to the innocent party to dissolve the contract. (Mt 1:18-20) In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, (Mt 5:31,32) And, after the divorce, to marry another, as if the offending party were dead. (Mt 19:9 Ro 7:2,3)6. Although the corruption of man be such as apt to study arguments, unduly to put asunder those whom God has joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church, is cause sufficient of dissolving the bond of marriage: (Mt 19:8,9 Ro 7:2,3 1Co 7:15 Mt 19:6) wherein in public and orderly course of proceedings is to be observed, and the persons concerned in it not left to their own wills and discretion in their case. (De 24:1-4)

**CHAPTER 25** - Of the Church1. The church consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ its head; and is the spouse, the body, the fulness of him that fills all in all. (Eph 1:10,22,23 5:23,27,32 Col 1:18)2. The visible church under the gospel, is not confined to one nation, as before under the law, and consists of all those throughout the world that profess the true religion, (1Co 1:2 12:12,13 Ps 2:8 Re 7:9 Ro 15:9-12) and is the kingdom of the Lord Jesus Christ, (Mt 13:47 Isa 9:7) the house and family of God, (Eph 2:19 3:15) out of which there is no ordinary possibility of salvation. (Ac 2:47)3. To this visible church Christ has given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and does by his own presence and Spirit, according to his promise, make them effectual to it. (1Co 12:28 Eph 4:11-13 Mt 28:19-20 Isa 59:21)4. This church has been

sometimes more, sometimes less visible. (Ro 11:3,4 Re 12:6,14) And particular churches, which are its members, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them. (Re 2:1-3:22 1Co 5:6,7)5. The purest churches under heaven are subject both to mixture and error; (1Co 13:12 Re 2:1-3:22 Mt 13:24-30,47) and some have so degenerated as to become no churches of Christ, but synagogues of Satan. (Re 18:2 Ro 11:18-22) Nevertheless, there shall be always a church on earth to worship God according to his will. (Mt 16:18 Ps 72:17 102:28 Mt 28:19,20)6. There is no other head of the church but the Lord Jesus Christ: (Col 1:18 Eph 1:22) nor can any man in any sense be its head. (Mt 23:8-10)

**CHAPTER 26** - Of Communion of Saints1. All saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory. (1Jo 1:3 Eph 3:16-19 Joh 1:16 Eph 2:5,6 Php 3:10 Ro 6:5,6) (2Ti 2:12) And being united to one another in love, they have communion in each other's gifts and graces; (Eph 4:15,16 1Co 12:7 3:21,22,23 Col 2:19) and are obliged to the performance of such duties, public and private, as do lead to their mutual good, both in the inward and outward man. 1Th 5:11,14 Rom 1:11,12,14 1Jno 3:16,17,18 Gal 6:10)2. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; (Heb 10:24,25 Ac 2:42,46 Isa 2:3 1Co 11:10) as also in relieving each other in outward things, according to their various abilities and necessities. Which communion, as God offers opportunity, is to be extended to all those who in every place call upon the name of the Lord Jesus. (Ac 2:44-45 1Jo 3:17 2Co 8:1-9:15 Ac 11:29,30)3. This communion which the saints have with Christ does not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous. (Col 1:18,19 1Co 8:6 Isa 42:8 1Ti 6:15,16 Ps 45:7 Heb 1:8,9) Nor does their communion one with another, as saints, take away or infringe the title or property which each man has in his goods and possessions. (Ex 20:15 Eph 4:28 Ac 5:4)

**CHAPTER 27** - Of the Ordinances1. Ordinances are holy signs and seals of the covenant of grace, (Ro 4:11 Ge 17:7,10) immediately instituted by God, (Mt 28:19 1Co 11:23) to represent Christ and his benefits, and to confirm our interest in him; (1Co 10:16 1Co 11:25,26 Ga 3:27,17) as also to put a visible difference between those that belong to the church and the rest of the world; (Ro 15:8 Ex 12:48 Ge 34:14) and solemnly to engage them to the service of God in Christ, according to his word. (Ro 6:3,4 1Co 10:16,21)2. The grace which is exhibited in or by the ordinances, rightly used, is not conferred by any power in them; neither does the efficacy of an ordinance depend upon the piety or intention of him that administers it, (Ro 2:29,29 1Pe 3:21) but upon the work of the Spirit, (Mt 3:11 1Co 12:13) and the word of institution; which contains, together with a precept authorising its use, a promise of benefit to worthy receivers. (Mt 26:27,28 28:19,20)3. There are only two ordinances ordained by Christ our Lord in the gospel, that is to say, Baptism, and the Supper of the Lord; to be administered by those only, who are qualified and called to it according to the commission of Christ. (Mt 28:19 1Co 11:20,23 1Co 4:1)

**CHAPTER 28** - Of Baptism1. Baptism is a ordinance of the New Testament, ordained by Jesus Christ, (Mt 28:19) not only for the solemn admission of the party baptised into the visible church, (1Co 12:13) but also to be to him a sign of the covenant of grace, (Col 2:12) of his ingrafting into Christ, (Ga 3:27 Ro 6:5) of regeneration, (Tit 3:5) of remission of sins, (Mr 1:4) and of his giving up to God through Jesus Christ, to walk in newness of life: (Ro 6:3,4) which ordinance is, by Christ's own

appointment, to be continued in his church until the end of the world. (Mat 28:19,20)<sup>2</sup>. The outward element to be used in this ordinance is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit. (Mt 3:1 Joh 1:33 Mt 18:19,20)<sup>3</sup>. Immersion, or dipping of the whole person under water is necessary for the proper administration of this ordinance, (Mt 3:16 Joh 3:23 Ac 8:38,39) and not by sprinkling or pouring of water, or dipping some part of the body, after the traditions of men. (Joh 4:1,2 Ac 8:38,39)<sup>4</sup>. Only those who actually profess faith in and obedience to Christ are to be baptized and none other. (Ac 2:38 Mt 3:6 Mr 16:16 Ac 8:12,37 10:47,48) The infants of such as are professing believers are not to be baptised, neither is the practice of infant dedication by their parents to be sanctioned, because there is neither command nor example in the Holy Scriptures for these practices. (Ex 23:13 Pr 30:6 Re 22:18,19)

**CHAPTER 29** - Of the Lord's Supper<sup>1</sup>. Our Lord Jesus, in the night when he was betrayed, instituted the ordinance of his body and blood, called the Lord's Supper, to be observed in his church to the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, (1Co 11:23-26) the sealing all its benefits to true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe to him, (1Co 10:16,17,21) and to be a bond and pledge of their communion with him, and with each other, as members of his body. (1Co 12:13)<sup>2</sup>. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the living or dead; (Heb 9:22,25,26,28) but only a memorial of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise to God for the same; (1Co 11:24-26 Mt 26:26,27) so that Roman sacrifice of the mass, as they call it, is most abominably injurious to Christ's one and only sacrifice, the alone propitiation for all the sins of the elect. (Heb 7:23,24,27 Heb 10:11,12,14,18)<sup>3</sup>. The Lord Jesus has, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and by it to set them apart from a common to a holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; (Mt 26:26,27 Mr 14:22-24 Lu 22:19,20 1Co 11:23-26) but to none who are not then present in the congregation. (Ac 20:7 1Co 11:20)<sup>4</sup>. The denial of the cup to the people, (Mr 14:23 1Co 11:25-29) worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use; are all contrary to the nature of this ordinance, and to the institution of Christ. (Mt 15:9)<sup>5</sup>. The outward elements in this ordinance, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet figuratively only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; (Mt 26:26-28) albeit, in substance and nature, they still remain truly only bread and wine, as they were before. (1Co 11:26-28 Mt 26:29)<sup>6</sup>. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called Transubstantiation) by consecration of a priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason; overthrows the nature of the ordinance; and has been and is the cause of manifold superstitions, yes, of gross idolatries. (Ac 3:21 1Co 11:24-26 Lu 24:6,39)<sup>7</sup>. Worthy receivers, outwardly partaking of the visible elements in this ordinance, (1Co 11:28) do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses. (1Co 10:16)<sup>8</sup>. Although ignorant and wicked men receive the outward elements in this ordinance, yet they receive not the thing signified by it; but by their unworthy coming to it are guilty of the body and blood of the Lord, to their own damnation. Therefore all ignorant and ungodly persons, as they are

unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, (1Co 11:27-29 2Co 6:14-16) or be admitted to it. (1Co 5:6,7,13 2Th 3:6,14,15 Mt 7:6)

**CHAPTER 30** - Of the State of Men after Death, and of the Resurrection of the Dead<sup>1</sup>. The bodies of men after death return to dust, and see corruption; (Ge 3:19 Ac 13:36) but their souls, (which neither die nor sleep,) having an immortal subsistence, immediately return to God who gave them. (Lu 23:43 Ec 12:7) The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; (Heb 12:23 2Co 5:1,6,8 Php 1:23 Ac 3:21 Eph 4:10) and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. (Lu 16:23,24 Ac 1:25 Jude 1:6,7 1Pe 3:19)<sup>2</sup>. At the last day, such as are found alive shall not die, but be changed: (1Th 4:17 1Co 15:51,52) and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever. (Job 19:26,27 1Co 15:42,43,44)<sup>3</sup>. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, to honour, and be made conformable to his own glorious body. (Ac 24:15 Joh 5:28,29 1Co 15:43 Php 3:21)

**CHAPTER 31** - Of the Last Judgment<sup>1</sup>. God has appointed a day wherein he will judge the world in righteousness by Jesus Christ, (Ac 17:31) to whom all power and judgment is given of the Father. (Joh 5:22,27) In which day, not only the apostate angels shall be judged, (1Co 6:3 Jude 1:6 2Pe 2:4) but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil. (2Co 5:10 Ec 12:14 Ro 2:16 Ro 14:10,12 Mt 12:36,37)<sup>2</sup>. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. (Mt 25:31-46 Ro 2:5,6 9:22,23 Mt 25:21 Ac 3:19 2Th 1:7-10)<sup>3</sup>. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; (2Pe 3:11,14 2Co 5:10,11 2Th 1:5-7 Lu 21:7,28 Ro 8:23-25) so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen. (Mt 24:36,42-44 Mr 13:35-37 Lu 12:35,36 Re 22:20)

## **The Augsburg Confession**

The Confession of Faith:  
Which Was Submitted to His Imperial Majesty Charles V  
At the Diet of Augsburg in the Year 1530  
by Philip Melancthon (1497-1560)

### **Article 1 - Of God**



Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil- also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

### **Article 2 - Of Original Sin**

Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

They Condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

### **Article 3 - Of the Son of God**

Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

### **Article 4 - Of Justification**

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

### **Article 5 - Of the Ministry**

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is

given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

#### **Article 6 - Of New Obedience**

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17:10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.

#### **Article 7 - Of the Church**

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered. And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4:5. 6.

#### **Article 8 - What the Church Is**

Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit in Moses' seat, etc. Matt. 23:2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

#### **Article 9 - Of Baptism**

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

#### **Article 10 - Of the Lord's Supper**

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

#### **Article 11 - Of Confession**

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible according to the Psalm:

Who can understand his errors? Ps. 19:12.

### **Article 12 - Of Repentance**

Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin.

The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

### **Article 13 - Of the Use of the Sacraments**

Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

### **Article 14 - Of Ecclesiastical Order**

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

### **Article 15 - Of Ecclesiastical Usages**

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like.

Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

### **Article 16 - Of Civil Affairs**

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal



contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5:29.

#### **Article 17 - Of Christ's Return to Judgment**

Also they teach that at the Consummation of the World Christ will appear for judgment and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

#### **Article 18 - Of Free Will**

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2:14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his Hypognosticon, Book III: We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good" I call those works which spring from the good in nature, such as, willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their being. "Evil" I call such works as willing to worship an idol, to commit murder, etc.

They condemn the Pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in a manner to do the outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

#### **Article 19 - Of the Cause of Sin**

Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8:44: When he speaketh a lie, he speaketh of his own.

#### **Article 20 - Of Good Works**

Our teachers are falsely accused of forbidding good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows: --

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith when we believe that we are received into favor for Christ's sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2:6, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14:6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2:8: By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches Rom. 5:1: Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience, neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works, they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ. Men are also admonished that here the term "faith" does not signify merely the knowledge of the

history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history -- namely, this Article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this Article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him, and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures not for knowledge such as is in the ungodly but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength. Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and trust in God all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 16:6: Without Me ye can do nothing; and the Church sings:

Lacking Thy divine favor,  
There is nothing found in man,  
Naught in him is harmless.

### **Article 21 - Of the Worship of the Saints**

Of the Worship of Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country; For both are kings. But the Scripture teaches not the invocation of saints or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2:1: If any man sin, we have an Advocate with the Father, etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. There is, however, disagreement on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have

the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

#### ARTICLES IN WHICH ARE REVIEWED THE ABUSES WHICH HAVE BEEN CORRECTED.

Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, but only omit some abuses which are new, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those who, in order to excite the hatred of men against our part, disseminate strange slanders among the people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will undoubtedly find that the form of doctrine and of ceremonies with us is not so intolerable as these ungodly and malicious men represent. Besides, the truth cannot be gathered from common rumors or the revilings of enemies. But it can readily be judged that nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.

#### Article 22 - Of Both Kinds in the Sacrament

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26:27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.

And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11:27 recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus). Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following chapters). But this custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

#### Article 23 - Of the Marriage of Priests

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says, 1 Cor. 7:2. 9: To avoid fornication, let every man have his own wife. Also: It is better to marry

than to burn. Secondly Christ says, Matt. 19:11: All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1:28. Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore, those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives.

It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3:2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany.

Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul, in 1 Tim. 4:3, calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow.

Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.

And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the ease.

## **Article 24 - Of the Mass**

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added

to teach the people. For ceremonies are needed to this end alone that the unlearned be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people 1 Cor. 14:2. 9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. [In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11:27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake. Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20:7: The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.]

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10:10: We are sanctified through the offering of Jesus Christ once for all. Also, 10:14: By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reprov'd without due reason.]

Scripture also teaches that we are justified before God through faith in Christ, when we believe that



our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us, Luke 22:19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass from whom all the other presbyters and deacons received the body of the Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11:33, commands concerning the Communion: Tarry one for another, so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

## **Article 25 - Of Confession**

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty and they are reminded what great consolation it brings to anxious consciences, also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, 19:13: Who can understand his errors? Also Jeremiah, 17:9: The heart is deceitful; who can

know it; But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can remember. The ancient writers also testify that an enumeration is not necessary. For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should disclose yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: "Disclose thy self before God." Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss (Of Repentance, Distinct. V, Cap. Consideret) admits that Confession is of human right only [not commanded by Scripture, but ordained by the Church]. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

#### **Article 26 - Of the Distinction of Meats**

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake be exalted far above works. Wherefore Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, -- these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate; or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions, and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes



entangle, consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs of consolation of sorely tried consciences. Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified, and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matt. 15:3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14:17: The kingdom of God is not meat and drink. Col. 2:16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not! And Peter says, Acts 15:10: Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4:1.3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21:34: Take heed lest your hearts be overcharged with surfeiting; also Matt. 17:21: This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9:27: I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass and the chief holy-days. But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life [, to teach faith and love].

### **Article 27 - Of Monastic Vows**

What is taught on our part concerning Monastic Vows, will be better understood if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison.

Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons.

Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the kind provision of the Canons. And this was more the case in convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were thrown into convents for a living. They saw what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly set aside and despised. To these evils was added such a persuasion concerning vows as, it is well known, in former times displeased even those monks who were more considerate. They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God but even greater things, because it kept not only the precepts, but also the so-called "evangelical counsels."

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors, and such like, who serve their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books. [Moreover, a person who has been thus ensnared and has entered a monastery learns little of Christ.]

What, then, came to pass in the monasteries? Aforetime they were schools of theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God. These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is 1 Cor. 7:2: To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2:18: It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

In the second place, why do our adversaries exaggerate the obligation or effect of a vow when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages. Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved (XXVII. Quaest. I, Cap. Nuptiarum), and his authority is not lightly to be esteemed, although other men afterwards thought otherwise.

But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked, as Christ says Matt. 16:9: In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been

wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5:4: Christ is become of no effect unto you, whosoever of you are justified by the Law, ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offense in the Church to set forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are east before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that for Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

## **Article 28 - Of Ecclesiastical Power**

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless

excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20:21 sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16:15: Go preach the Gospel to every creature.

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1:16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; Let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18:33: My kingdom is not of this world; also Luke 12:14: Who made Me a judge or a divider over you? Paul also says, Phil. 3:20: Our citizenship is in heaven; 2 Cor. 10:4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law having received it of kings and emperors for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10:16: He that heareth you heareth Me. But when they teach or ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7:15: Beware of false prophets; Gal. 1:8: Though an angel from heaven preach any other gospel, let him be accursed; 2

Cor. 13:8: We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap., Sacerdotes, and Cap. Oves). And Augustine (Contra Petilian Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc., they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to dispense justice to their subjects for the maintenance of peace. Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony John 16:12. 13: I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15:29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But concerning this question it is taught on our part (as has been shown above) that bishops have no power to decree anything against the Gospel. The Canonical Laws teach the same thing (Dist. IX) . Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such observance we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit suffers injury when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted, because the authors of such things thought that by these works they were meriting grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience that fastings are works which appease God that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15:10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13:10, that the power given him was to edification not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2:16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to

ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men! which things have indeed a show of wisdom. Also in Titus 1:14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

And Christ, Matt. 15:14. 13, says of those who require traditions: Let them alone; they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils"? 1 Tim. 4:1. Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians, 5:1: Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others.

So Paul ordains, 1 Cor. 11:5, that women should cover their heads in the congregation, 1 Cor. 14:30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14:40; comp. Phil. 2:14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.

Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be

perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

The Apostles commanded Acts 15:20 to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that in the beginning there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5:29, which commands us to obey God rather than men.

Peter, 1 Pet. 5:3, forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

## **Article 29 - Conclusion**

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses, yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler



information according to the Scriptures.

Your Imperial Majesty's

faithful subjects:

John, Duke of Saxony, Elector.

George, Margrave of Brandenburg.

Ernest, Duke of Lueneberg.

Philip, Landgrave of Hesse.

John Frederick, Duke of Saxony.

Francis, Duke of Lueneburg.

Wolfgang, Prince of Anhalt.

Senate and Magistracy of Nuremburg.

Senate of Reutlingen.

## **The Episcopal Confession**

### **The Thirty-Nine Articles of Religion**

As established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the twelfth day of September, in the Year of our Lord, 1801.

**1. Of Faith in the Holy Trinity.**

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in the unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

**2. Of the Word or Son of God, which was made very Man.**

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

**3. Of the going down of Christ into Hell.**

As Christ died for us, and was buried; so also it is to be believed, that he went down into Hell.

**4. Of the Resurrection of Christ.**

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

**5. Of the Holy Ghost.**

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

**6. Of the Sufficiency of the Holy Scriptures for Salvation.**

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we

do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

#### Of the Names and Number of the Canonical Books

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy
- Joshua
- Judges
- Ruth
- The First Book of Samuel
- The Second Book of Samuel
- The First Book of Kings
- The Second Book of Kings
- The First Book of Chronicles
- The Second Book of Chronicles
- The First Book of Esdras
- The Second Book of Esdras
- The Book of Esther
- The Book of Job
- The Psalms
- The Proverbs
- Ecclesiastes or Preacher
- Cantica, or Songs of Solomon
- Four Prophets the greater
- Twelve Prophets the less

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

- The Third Book of Esdras
- The Fourth Book of Esdras
- The Book of Tobias
- The Book of Judith
- The rest of the Book of Esther
- The Book of Wisdom
- Jesus the Son of Sirach
- Baruch the Prophet
- The Song of the Three Children
- The Story of Susanna
- Of Bel and the Dragon
- The Prayer of Manasses
- The First Book of Maccabees
- The Second Book of Maccabees

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

#### 7. **Of the Old Testament.**

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites,

do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

**8. Of the Creeds.**

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

The original Article given Royal assent in 1571 and reaffirmed in 1662, was entitled, "Of the Three Creeds; and began as follows, "The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed..."

**9. Of Original or Birth Sin.**

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *\*fro/nhma sarko/s\**, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

**10. Of Free Will.**

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

**11. Of the Justification of Man.**

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely expressed in the Homily of Justification.

**12. Of Good Works.**

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

**13. Of Works before Justification.**

Works done before the grace of Christ, and the Inspiration of the Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

**14. Of Works of Supererogation.**

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they not only render unto God as much as they are bound to, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

**15. Of Christ alone without Sin.**

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

**16. Of Sin after Baptism.**

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

**17. Of Predestination and Election**

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the word of God.

**18. Of obtaining eternal Salvation only by the Name of Christ**

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

**19. Of the Church.**

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

**20. Of the Authority of the Church.**

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought not to enforce any thing to be believed for necessity of Salvation.

**21. Of the Authority of General Councils.**

[The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.]

The original 1571, 1662 text of this Article, omitted in the version of 1801, reads as follows: "General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."

**22. Of Purgatory.**

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

**23. Of Ministering in the Congregation**

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

**24. Of Speaking in the Congregation in such a Tongue as the people understandeth.**

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

**25. Of the Sacraments.**

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments are not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

**26. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.**

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

**27. Of Baptism**

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

**28. Of the Lord's Supper.**

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

**29. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.**

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

**30. Of both Kinds.**

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

**31. Of the one Oblation of Christ finished upon the Cross.**

The Offering of Christ once made in that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that

alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

**32. Of the Marriage of Priests.**

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

**33. Of excommunicate Persons, how they are to be avoided.**

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath the authority thereunto.

**34. Of the Traditions of the Church.**

It is not necessary that the Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

**35. Of the Homilies.**

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people. Of the Names of the Homilies

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend Estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the State of Matrimony.
19. Of Repentance.

20. Against Idleness.

21. Against Rebellion.

[This Article is received in this Church, so far as it declares the Book of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

**36. Of Consecration of Bishops and Ministers.**

The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

The original 1571, 1662 text of this Article reads as follows: "The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered."

**37. Of the Power of the Civil Magistrates.**

The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

The original 1571, 1662 text of this Article reads as follows: "The King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction. Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

"The Bishop of Rome hath no jurisdiction in this Realm of England.

"The Laws of the Realm may punish Christian men with death, for heinous and grievous offenses.

"It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars."

**38. Of Christian Men's Goods, which are not common.**

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.



### 39. **Of a Christian Man's Oath.**

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgment, and truth.

## **The Geneva Confession**

### **ARTICLE 1 - The Word of God**

First we affirm that we desire to follow Scripture alone as rule of faith and religion, without mixing with it any other thing which might be devised by the opinion of men apart from the Word of God, and without wishing to accept for our spiritual government any other doctrine than what is conveyed to us by the same Word without addition or diminution, according to the command of our Lord.

### **ARTICLE 2 - One Only God**

Following, then, the lines laid down in the Holy Scriptures, we acknowledge that there is one only God, whom we are both to worship and serve, and in whom we are to put all our confidence and hope: having this assurance, that in him alone is contained all wisdom, power, justice, goodness and pity. And since he is spirit, he is to be served in spirit and in truth. Therefore we think it an abomination to put our confidence or hope in any created thing, to worship anything else than him, whether angels or any other creatures, and to recognize any other Saviour of our souls than him alone, whether saints or men living upon earth; and likewise to offer the service, which ought to be rendered to him, in external ceremonies or carnal observances, as if he took pleasure in such things, or to make an image to represent his divinity or any other image for adoration.

### **ARTICLE 3 - The Law of God Alike for All**

Because there is one only Lord and Master who has dominion over our consciences, and because his will is the only principle of all justice, we confess all our life ought to be ruled in accordance with the commandments of his holy law in which is contained all perfection of justice, and that we ought to have no other rule of good and just living, nor invent other good works to supplement it than those which are there contained as follows: Exodus 20: "I am the Lord thy God, who brought thee," and so on.

### **ARTICLE 4 - Natural Man**

We acknowledge man by nature to be blind, darkened in understanding, and full of corruption and perversity of heart, so that of himself he has no power to be able to comprehend the true knowledge of God as is proper, nor to apply himself to good works. But on the contrary, if he is left by God to what he is by nature, he is only able to live in ignorance and to be abandoned to all iniquity. Hence he has need to be illumined by God, so that he come to the right knowledge of his salvation, and thus to be redirected in his affections and reformed to the obedience of the righteousness of God.

### **ARTICLE 5 - Man by Himself Lost**

Since man is naturally (as has been said) deprived and destitute in himself of all the light of God, and of all righteousness, we acknowledge that by himself he can only expect the wrath and malediction of God, and hence he must look outside himself for the means of his salvation.

#### **ARTICLE 6 - Salvation in Jesus**

We confess then that it is Jesus Christ who is given to us by the Father, in order that in him we should recover all of which in ourselves we are deficient. Now all that Jesus Christ has done and suffered for our redemption, we veritably hold without any doubt, as it is contained in the Creed, which is recited in the Church, that is to say: I believe in God the Father Almighty, and so on.

#### **ARTICLE 7 - Righteousness in Jesus**

Therefore we acknowledge the things which are consequently given to us by God in Jesus Christ: first, that being in our own nature enemies of God and subjects of his wrath and judgment, we are reconciled with him and received again in grace through the intercession of Jesus Christ, so that by his righteousness and guiltlessness we have remission of our sins, and by the shedding of his blood we are cleanse and purified from all our stains.

#### **ARTICLE 8 - Regeneration in Jesus**

Second, we acknowledge that by his Spirit we are regenerated into a new spiritual nature. That is to say that the evil desires of our flesh are mortified by grace, so that they rule us no longer. On the contrary, our will is redered conformable to God's will, to follow in his way and to seek what is pleasing to him. Therefore we are by him delivered from the servitude of sin, under whose power we were of ourselves held captive, and by this deliverance we are made capable and able to do good works and not otherwise.

#### **ARTICLE 9 - Remission of Sins Always Necessary for the Faithful**

Finally, we acknowledge that this regeneration is so effected in us that, until we slough off this mortal body, there remains always in us much imperfection and infirmity, so that we always remain poor and wretched sinners in the presence of God. And, however much we ought day by day to increase and grow in God's righteousness, there will never be plenitude or perfection while we live here. Thus we always have need of the mercy of God to obtain the remission of our faults and offences. And so we ought always to look for our righteousness in Jesus Christ and not at all in ourselves, and in him be confident and assured, putting no faith in our works.

#### **ARTICLE 10 - All our Good in the Grace of God**

In order that all glory and praise be rendered to God (as is his due), and that we be able to have true peace and rest of conscience, we understand and confess that we receive all benefits from God, as said above, by his clemency and pity, without any consideration of our worthiness or the merit of our works, to which is due no other retribution than eternal confusion. None the less our Saviour in his goodness, having received us into the communion of his son Jesus, regards the works that we have done in faith as pleasing and agreeable; not that they merit it at all, but because, not imputing any of the imperfection that is there, he acknowledges in them nothing but what proceeds from his Spirit.

#### **ARTICLE 11 - Faith**

We confess that the entrance which we have to the great treasures and riches of the goodness of God that is vouchsafed to us is by faith; inasmuch as, in certain confidence and assurance of heart, we believe in the promises of the Gospel, and receive Jesus Christ as he is offered to us by the Father and described to us by the Word of God.

#### **ARTICLE 12 - Invocation of God Only and Intercession of Christ**

As we have declared that we have confidence and hope for salvation and all good only in God through Jesus Christ, so we confess that we ought to invoke him in all necessities in the name of Jesus Christ, who is our Mediator and Advocate with him and has access to him. Likewise we ought to acknowledge that all good things come from him alone, and to give thanks to him for them. On the other hand, we reject the intercession of the saints as a superstition invented by men contrary to Scripture, for the reason that it proceeds from mistrust of the sufficiency of the intercession of Jesus Christ.

### **ARTICLE 13 - Prayer Intelligible**

Moreover since prayer is nothing but hypocrisy and fantasy unless it proceed from the interior affections of the heart, we believe that all prayers ought to be made with clear understanding. And for this reason, we hold the prayer of our Lord to show fittingly what we ought to ask of him: Our Father which art in heaven, . . . but deliver us from evil. Amen.

### **ARTICLE 14 - Sacraments**

We believe that the sacraments which our Lord has ordained in his Church are to be regarded as exercises of faith for us, both for fortifying and confirming it in the promises of God and for witnessing before men. Of them there are in the Christian Church only two which are instituted by the authority of our Saviour: Baptism and the Supper of our Lord; for what is held within the realm of the pope concerning seven sacraments, we condemn as fable and lie.

### **ARTICLE 15 - Baptism**

Baptism is an external sign by which our Lord testifies that he desires to receive us for his children, as members of his Son Jesus. Hence in it there is represented to us the cleansing from sin which we have in the blood of Jesus Christ, the mortification of our flesh which we have by his death that we may live in him by his Spirit. Now since our children belong to such an alliance with our Lord, we are certain that the external sign is rightly applied to them.

### **ARTICLE 16 - The Holy Supper**

The Supper of our Lord is a sign by which under bread and wine he represents the true spiritual communion which we have in his body and blood. And we acknowledge that according to his ordinance it ought to be distributed in the company of the faithful, in order that all those who wish to have Jesus for their life be partakers of it. In as much as the mass of the pope was a reprobate and diabolical ordinance subverting the mystery of the Holy Supper, we declare that it is execrable to us, an idolatry condemned by God; for so much is it itself regarded as a sacrifice for the redemption of souls that the bread is in it taken and adored by God. Besides there are other execrable blasphemies and superstitions implied here, and the abuse of the Word of God which is taken in vain without profit or edification.

### **ARTICLE 17 - Human Traditions**

The ordinances that are necessary for the internal discipline of the Church, and belong solely to the maintenance of peace, honesty and good order in the assembly of Christians, we do not hold to be human traditions at all, in as much as they are composed under the general command of Paul, where he desires that all be done among them decently and in order. But all laws and regulations made binding on conscience which oblige the faithful to things not commanded by God, or establish another service of God than that which he demands, thus tending to destroy Christian liberty, we

condemn as perverse doctrines of Satan, in view of our Lord's declaration that he is honored in vain by doctrines that are the commandment of men. It is in this estimation that we hold pilgrimages, monasteries, distinctions of foods, prohibition of marriage, confessions and other like things.

#### **ARTICLE 18 - The Church**

While there is one only Church of Jesus Christ, we always acknowledge that necessity requires companies of the faithful to be distributed in different places. Of these assemblies each one is called the Church. But in as much as all companies do not assemble in the name of our Lord, but rather to blaspheme and pollute him by their sacrilegious deeds, we believe that the proper mark by which we rightly discern the Church of Jesus Christ is that his holy gospel be purely and faithfully preached, proclaimed, heard, and kept, that his sacrament be properly administered, even if there be some imperfections and faults, as there always will be among men. On the other hand, where the Gospel is not declared, heard, and received, there we do not acknowledge the form of the Church. Hence the churches governed by the ordinances of the pope are rather synagogues of the devil than Christian churches.

#### **ARTICLE 19 - Excommunication**

Because there are always some who hold God and his Word in contempt, who take account of neither injunction, exhortation nor remonstrance, thus requiring greater chastisement, we hold the discipline of excommunication to be a thing holy and salutary among the faithful, since truly it was instituted by our Lord with good reason. This is in order that the wicked would not by their damnable conduct corrupt the good and dishonor our Lord, and that though proud they may turn to penitence. Therefore we believe that it is expedient according to the ordinance of God that all manifest idolaters, blasphemers, murderers, thieves, lewd persons, false witnesses, sedition-mongers, quarrellers, those guilty of defamation or assault, drunkards, dissolute livers, when they have been duly admonished and if they do not make amendment, be separated from the communion of the faithful until their repentance is known.

#### **ARTICLE 20 - Ministers of the Word**

We recognize no other pastors in the Church than faithful pastors of the Word of God, feeding the sheep of Jesus Christ on the one hand with instruction, admonition, consolation, exhortation, deprecation; and on the other resisting all false doctrines and deceptions of the devil, without mixing with the pure doctrines of the Scriptures their dreams or their foolish imaginings. To these we accord no other power or authority but to conduct, rule, and govern the people of God committed to them by the same Word, in which they have the power to command, defend, promise, and warn, and without which they neither can nor ought to attempt anything. As we receive the true ministers of the Word of God as messengers and ambassadors of God, it is necessary to listen to them as to him himself, and we hold their ministry to be a commission from God necessary in the Church. On the other hand we hold that all seductive and false prophets, who abandon the purity of the Gospel and deviate to their own inventions, ought not at all to be suffered or maintained, who are not the pastors they pretend, but rather, like ravening wolves, ought to be hunted and ejected from the people of God.

#### **ARTICLE 21 - Magistrates**

We hold the supremacy and dominion of kings and princes as also of other magistrates and officers, to be a holy thing and a good ordinance of God. And since in performing their office they serve God and follow a Christian vocation, whether in defending the afflicted and innocent, or in correcting and

punishing the malice of the perverse, we on our part also ought to accord them honour and reverence, to render respect and subservience, to execute their commands, to bear the charges they impose on us, so far as we are able without offence to God. In sum, we ought to regard them as vicars and lieutenants of God, whom one cannot resist without resisting God himself; and their office as a sacred commission from God which has been given them so that they may rule and govern us. Hence we hold that all Christians are bound to pray God for the prosperity of the superiors and lords of the country where they live, to obey the statutes and ordinances which do not contravene the commandments of God, to promote the welfare, peace and public good, endeavouring to sustain the honour of those over them and the peace of the people, without contriving or attempting anything to inspire trouble or dissension. On the other hand we declare that all those who conduct themselves unfaithfully towards their superiors, and have not a right concern for the public good of the country where they live, demonstrate thereby their infidelity towards God.

## The London Baptist Confession

### CHAPTER 1 - Of the Holy Scriptures

1. The Holy Scripture is the only sufficient, certain and infallible rule of all saving knowledge, faith and obedience, (1) although the light of nature and the works of creation and providence do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation. (2) Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church; (3) and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now ceased. (4)

1. [2 Timothy 3:15-17](#) ; [Isaiah 8:20](#) ; [Luke 16:29](#) [Luke 16:31](#) ; [Ephesians 2:20](#)

2. [Romans 1:19-21](#) ; [Romans 2:14-15](#) ; [Psalms 19:1-3](#)

3. [Hebrews 1:1](#)

4. [Proverbs 22:19-21](#) ; [Romans 15:4](#) ; [2 Peter 1:19-20](#)

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:  
Of the Old Testament

Genesis	Exodus	Leviticus
Numbers	Deuteronomy	Joshua
Judges	Ruth	1 Samuel
2 Samuel	1 Kings	2 Kings
1 Chronicles	2 Chronicles	Ezra
Nehemiah	Esther	Job
Psalms	Proverbs	Ecclesiastes
Song of Solomon	Isaiah	Jeremiah
Lamentations	Ezekiel	Daniel
Hosea	Joel	Amos

Obadiah  
Nahum  
Haggai  
Of the New Testament

Jonah  
Habakkuk  
Zechariah

Micah  
Zephaniah  
Malachi

Matthew  
John  
1 Corinthians  
Ephesians  
1 Thessalonians  
2 Timothy  
Hebrews  
2 Peter  
3 John

Mark  
Acts  
2 Corinthians  
Philippians  
2 Thessalonians  
Titus  
James  
1 John  
Jude

Luke  
Romans  
Galatians  
Colossians  
1 Timothy  
Philemon  
1 Peter  
2 John  
Revelation

All of which are given by the inspiration of God, to be the rule of faith and life.(5)

#### 5. [2 Timothy 3:16](#)

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.(6)

#### 6. [Luke 24:27](#) [Luke 24:44](#) ; [Romans 3:2](#)

4. The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself) , the author thereof; therefore it is to be received because it is the Word of God.(7)

#### 7. [2 Peter 1:19-21](#) ; [2 Timothy 3:16](#) ; [2 Thessalonians 2:13](#) ; [1 John 5:9](#)

5. We may be moved and induced by the testimony of the church of God to a high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God) , the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.(8)

#### 8. [John 16:13-14](#) ; [1 Corinthians 2:10-12](#) ; [1 John 2:20](#) [1 John 2:27](#)

6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.(9) Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word,(10) and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.(11)

#### 9. [2 Timothy 3:15-17](#) ; [Galatians 1:8-9](#)



10. John 6:45 ; 1 Corinthians 2:9-12

11. 1 Corinthians 11:13-14 ; 1 Corinthians 14:26 1 Corinthians 14:40

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all; (12) yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them. (13)

12. 2 Peter 3:16

13. Psalms 19:7 ; Psalms 119:130

8. The Old Testament in Hebrew (which was the native language of the people of God of old), (14) and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them. (15) But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read (16) and search them, (17) therefore they are to be translated into the vulgar [ie. common] language of every nation unto which they come, (18) that the Word of God dwelling plentifully in all, they may worship of Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope. (19)

14. Romans 3:2

15. Isaiah 8:20

16. Acts 15:15

17. John 5:39

18. 1 Corinthians 14:6 1 Corinthians 14:9 1 Corinthians 14:11-12 1 Corinthians 14:24 1 Corinthians 14:28

19. Colossians 3:16

9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly. (20)

20. 2 Peter 1:20-21 ; Acts 15:15-16

10. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved. (21)

21. Matthew 22:29 Matthew 22:31-32 ; Ephesians 2:20 ; Acts 28:23

## CHAPTER 2 - Of God and of the Holy Trinity

1. The Lord our God is but one only living and true God; (1) whose subsistence is in and of Himself, (2) infinite in being and perfection; whose essence cannot be comprehended by any but Himself; (3) a most pure spirit, (4) invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; (5) who is immutable, (6) immense, (7) eternal, (8) incomprehensible, almighty, (9) every way infinite, most holy, (10) most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will (11) for His own glory; (12) most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him, (13)

and withal most just and terrible in His judgements,(14) hating all sin,(15) and who will by no means clear the guilty.(16)

1. 1 Corinthians 8:4 1 Corinthians 8:6 ; Deuteronomy 6:4

2. Jeremiah 10:10 ; Isaiah 48:12

3. Exodus 3:14

4. John 4:24

5. 1 Timothy 1:17 ; Deuteronomy 4:15-16

6. Malachi 3:6

7. 1 Kings 8:27 ; Jeremiah 23:23

8. Psalms 90:2

9. Genesis 17:1

10. Isaiah 6:3

11. Psalms 115:3 ; Isaiah 46:10

12. Proverbs 16:4 ; Romans 11:36

13. Exodus 34:6-7 ; Hebrews 11:6

14. Nehemiah 9:32-33

15. Psalms 5:5-6

16. Exodus 34:7 ; Nahum 1:2-3

2. God, having all life,(17) glory,(18) goodness,(19) blessedness, in and of Himself, is alone in and unto Himself all-sufficient,not standing in need of any creature which He hath made, nor deriving anyglory from them,(20) but only manifesting His own glory in, by, unto, and upon them; He is thealone fountain of all being, of whom, through whom, and to whom are allthings,(21) and He hath most sovereign dominion over all creatures, to do by them,for them, or upon them, whatsoever Himself pleaseth;(22) in His sight all things are open and manifest,(23) His knowledge is infinite, infallible, and independent upon the creature,so as nothing is to Him contingent or uncertain:(24) He is most holy in all His counsels, in all His works,(25) and in all His commands; to Him is due from angels and men, whatsoeverworship,(26) service, or obedience, as creatures they owe unto the Creator, and whateverHe is further pleased to require of them.

17. John 5:26

18. Psalms 148:13

19. Psalms 119:68

20. Job 22:2-3

21. Romans 11:34-36

22. Daniel 4:25 Daniel 4:34-35

23. Hebrews 4:13

24. Ezekiel 11:5 ; Acts 15:18

25. Psalms 145:17

26. Revelation 5:12-14

3. In this divine and infinite Being there are three subsistences, the Father,the Word or Son, and Holy Spirit, (27) of one substance, power, and eternity, each having the whole divine essence,yet the essence undivided,(28) the Father is of none, neither begotten nor proceeding; the Son is eternallybegotten of the Father;(29) the Holy Spirit proceeding from the Father and the Son;(30) all infinite, without beginning, therefore but one God, who is not to bedivided in nature and being, but distinguished by several peculiar relativeproperties and personal relations; which doctrine of the Trinity is thefoundation of all our communion with God, and comfortable dependence uponHim.

27. 1 John 5:7 ; Matthew 28:19 ; 2 Corinthians 13:14

28. Exodus 3:14 ; John 14:11 ; 1 Corinthians 8:6



29. John 1:14 John 1:18  
30. John 15:26 ; Galatians 4:6

### CHAPTER 3 - Of God's Decree

1. God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever come to pass;(1) yet so as thereby is God neither the author of sin nor hath fellowship with any therein;(2) nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;(3) in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.(4)

1. Isaiah 46:10 ; Ephesians 1:11 ; Hebrews 6:17 ; Romans 9:15 Romans 9:18

2. James 1:13 ; 1 John 1:5

3. Acts 4:27-28 ; John 19:11

4. Numbers 23:19 ; Ephesians 1:3-5

2. Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,(5) yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.(6)

5. Acts 15:18

6. Romans 9:11 Romans 9:13 Romans 9:16 Romans 9:18

3. By the decree of God, for the manifestation of His glory, some men and angels are predestined, or foreordained to eternal life through Jesus Christ,(7) to the praise of His glorious grace;(8) others being left to act in their sin to their just condemnation, to the praise of His glorious justice.(9)

7. 1 Timothy 5:21 ; Matthew 25:34

8. Ephesians 1:5-6

9. Romans 9:22-23 ; Jude 4

4. These angels and men thus predestined and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.(10)

10. 2 Timothy 2:19 ; John 13:18

5. Those of mankind that are predestined to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,(11) without any other thing in the creature as a condition or cause moving Him thereunto.(12)

11. Ephesians 1:4 Ephesians 1:9 Ephesians 1:11 ; Romans 8:30 ; 2 Timothy 1:9 ; 1 Thessalonians 5:9

12. Romans 9:13 Romans 9:16 ; Ephesians 2:5 Ephesians 2:12

6. As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;(13) wherefore they who are elect, being fallen in Adam, are redeemed by Christ,(14) are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,(15) and kept by His power through faith unto salvation;(16) neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.(17)

13. 1 Peter 1:2 ; 2 Thessalonians 2:13

- 14. [1 Thessalonians 5:9-10](#)
- 15. [Romans 8:30](#) ; [2 Thessalonians 2:13](#)
- 16. [1 Peter 1:5](#)
- 17. [John 10:26](#) ; [John 17:9](#) ; [John 6:64](#)

- 7. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election; (18) so shall this doctrine afford matter of praise, (19) reverence, and admiration of God, and of humility, (20) diligence, and abundant consolation to all that sincerely obey the gospel. (21)

18. [1 Thessalonians 1:4-5](#) ; [2 Peter 1:10](#)

- 19. [Ephesians 1:6](#) ; [Romans 11:33](#)
- 20. [Romans 11:5-6](#) [Romans 11:20](#)
- 21. [Luke 10:20](#)

#### **CHAPTER 4 - Of Creation**

- 1. In the beginning it pleased God the Father, Son, and Holy Spirit, (1) for the manifestation of the glory of His eternal power, (2) wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good. (3)

1. [John 1:2-3](#) ; [Hebrews 1:2](#) ; [Job 26:13](#)

- 2. [Romans 1:20](#)
- 3. [Colossians 1:16](#) ; [Genesis 1:31](#)

- 2. After God hath made all other creatures, He created man, male and female, (4) with reasonable and immortal souls, (5) rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness; (6) having the law of God written in their hearts, (7) and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change. (8)

4. [Genesis 1:27](#)

- 5. [Genesis 2:7](#)
- 6. [Ecclesiastes 7:29](#) ; [Genesis 1:26](#)
- 7. [Romans 2:14-15](#)
- 8. [Genesis 3:6](#)

- 3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil, (9) which whilst they kept, they were happy in their communion with God, and had dominion over the creatures. (10)

9. [Genesis 2:17](#)

10. [Genesis 1:26](#) [Genesis 1:28](#)

#### **CHAPTER 5 - Of Divine Providence**

- 1. God the good creator of all things, in His infinite power and wisdom, doth uphold, direct, dispose, and govern all His creatures and things, (1) from the greatest even to the least, (2) by His most wise and holy providence, to the end for which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy. (3)

1. [Hebrews 1:3](#) ; [Job 38:11](#) ; [Isaiah 46:10-11](#) ; [Psalms 135:6](#)

2. [Matthew 10:29-31](#)

3. [Ephesians 1:11](#)

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;(4) so that there is not anything befalls any by chance, or without His providence;(5) yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.(6)

4. [Acts 2:23](#)

5. [Proverbs 16:33](#)

6. [Genesis 8:22](#)

3. God, in His ordinary providence maketh use of means,(7) yet is free to work without,(8) above,(9) and against them (10) at His pleasure.

7. [Acts 27:31](#) [Acts 27:44](#) ; [Isaiah 55:10-11](#)

8. [Hosea 1:7](#)

9. [Romans 4:19-21](#)

10. [Daniel 3:27](#)

4. The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men;(11) and that not by a bare permission, which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth,(12) in a manifold dispensation to His most holy ends;(13) yet so, as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.(14)

11. [Romans 11:32-34](#) ; [2 Samuel 24:1](#) ; [1 Chronicles 21:1](#)

12. [2 Kings 19:28](#) ; [Psalms 76:10](#)

13. [Genesis 1:20](#) ; [Isaiah 10:6-7](#) [Isaiah 10:12](#)

14. [Psalms 50:21](#) ; [1 John 2:16](#)

5. The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon Himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.(15)

So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good.(16)

15. [2 Chronicles 32:25-26](#) [2 Chronicles 32:31](#) ; [2 Corinthians 12:7-9](#)

16. [Romans 8:28](#)

6. As for those wicked and ungodly men whom God, as a righteous judge, for former sin doth blind and harden;(17) from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;(18) but sometimes also withdraweth the gifts which they had,(19) and exposeth them to such objects as their corruption makes occasion of sin; (20) and withal, gives them over to their own lusts, the temptations of the world, and the power

of Satan,(21) whereby it comes to pass that they harden themselves, under those means which God useth for the softening of others.(22)

17. [Romans 1:24-26](#) [Romans 1:28](#) ; [Romans 11:7-8](#)

18. [Deuteronomy 29:4](#)

19. [Matthew 13:12](#)

20. [Deuteronomy 2:30](#) ; [8:12-13](#)

21. [Psalms 81:11-12](#) ; [2 Thessalonians 2:10-12](#)

22. [Exodus 8:15](#) [Exodus 8:32](#) ; [Isaiah 6:9-10](#) ; [1 Peter 2:7-8](#)

7. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His church, and disposeth of all things to the good thereof. (23)

23. [1 Timothy 4:10](#) ; [Amos 9:8-9](#) ; [Isaiah 43:3-5](#)

## **CHAPTER 6 - Of the Fall of Man, of Sin, and of the Punishment Thereof**

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,(1) yet he did not long abide in this honour; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit,(2) which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

1. [Genesis 2:16-17](#)

2. [Genesis 3:12-13](#) ; [2 Corinthians 11:3](#)

2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all;(3) all becoming dead in sin,(4) and wholly defiled in all the faculties and parts of soul and body.(5)

3. [Romans 3:23](#)

4. [Romans 5:12-21](#)

5. [Titus 1:15](#) ; [Genesis 6:5](#) ; [Jeremiah 17:9](#) ; [Romans 3:10-19](#)

3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,(6) being now conceived in sin,(7) and by nature children of wrath,(8) the servants of sin, the subjects of death,(9) and all other miseries, spiritual, temporal, an eternal, unless the Lord Jesus set them free.(10)

6. [Romans 5:12-19](#) ; [1 Corinthians 15:21-22](#) [1 Corinthians 15:45](#) [1 Corinthians 15:49](#)

7. [Psalms 51:5](#) ; [Job 14:4](#)

8. [Ephesians 2:3](#)

9. [Romans 6:20](#) ; [Romans 5:12](#)

10. [Hebrews 2:14-15](#) ; [1 Thessalonians 1:10](#)

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil;(11) do proceed all actual transgressions.(12)

11. [Romans 8:7](#) ; [Colossians 1:21](#)

12. [James 1:14-15](#) ; [Matthew 15:19](#)

5. The corruption of nature, during this life, doth remain in those that are regenerated;(13) and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.(14)

13. Romans 7:18 Romans 7:23 ; Ecclesiastes 7:20 ; 1 John 1:8

14. Romans 7:23-25 ; Galatians 5:17

## **CHAPTER 7 - Of God's Covenant**

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.(1)

1. Luke 17:10 ; Job 35:7-8

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,(2) wherein He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;(3) and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe.(4)

2. Genesis 2:17 ; Galatians 3:10 ; Romans 3:20-21

3. Romans 8:3 ; Mark 16:15-16 ; John 3:16

4. Ezekiel 36:26-27 ; John 6:44-45 ; Psalms 110:3

3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman, (5) and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;(6) and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;(7) and it is alone by the grace of this covenant that all of the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.(8)

5. Genesis 3:15

6. Hebrews 1:1

7. 2 Timothy 1:9 ; Titus 1:2

8. Hebrews 11:6 Hebrews 11:13 ; Romans 4:1-2 ; Acts 4:12 ; John 8:56

## **CHAPTER 8 - Of Christ the Mediator**

1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both, to be the mediator between God and man;(1) the Prophet,(2) Priest(3) and King;(4) head and Saviour of His church,(5) the heir of all things,(6) and judge of the world;(7) unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified.(8)

1. Isaiah 42:1 ; 1 Peter 1:19-20

2. Acts 3:22

3. Hebrews 5:5-6

4. Psalms 2:6 ; Luke 1:33

5. Ephesians 1:22-23

6. Hebrews 1:2

7. [Acts 17:31](#)

8. [Isaiah 53:10](#) ; [John 17:6](#) ; [Romans 8:30](#)

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, (9) yet without sin; (10) being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures; (11) so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man. (12)

9. [John 1:14](#) ; [Galatians 4:4](#)

10. [Romans 8:3](#) ; [Hebrews 2:14](#) [Hebrews 2:16-17](#) ; [Hebrews 4:15](#)

11. [Matthew 1:22-23](#) ; [Luke 1:27](#) [Luke 1:31](#) [Luke 1:35](#)

12. [Romans 9:5](#) ; [1 Timothy 2:5](#)

3. The Lord Jesus, in His human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure, (13) having in Him all the treasures of wisdom and knowledge; (14) in whom it pleased the Father that all fullness should dwell, (15) to the end that being holy, harmless, undefiled, (16) and full of grace and truth, (17) He might be thoroughly furnished to execute the office of a mediator and surety; (18) which office He took not upon Himself, but was thereunto called by His Father; (19) who also put all power and judgement in His hand, and gave Him commandment to execute the same. (20)

13. [Psalms 45:7](#) ; [Acts 10:38](#) ; [John 3:34](#)

14. [Colossians 2:3](#)

15. [Colossians 1:19](#)

16. [Hebrews 7:26](#)

17. [John 1:14](#)

18. [Hebrews 7:22](#)

19. [Hebrews 5:5](#)

20. [John 5:22](#) [John 5:27](#) ; [Matthew 28:18](#) ; [Acts 2:36](#)

4. This office the Lord Jesus did most willingly undertake, (21) which that He might discharge He was made under the law, (22) and did perfectly fulfil it, and underwent the punishment due to us, which we should have borne and suffered, (23) being made sin and a curse for us; (24) enduring most grievous sorrows in His soul, and most painful sufferings in His body; (25) was crucified, and died, and remaining in the state of the dead, yet saw no corruption: (26) and on the third day He arose from the dead (27) with the same body in which he suffered, (28) with which He also ascended into heaven, (29) and there sitteth at the right hand of His Father making intercession, (30) and shall return to judge men and angels at the end of the world. (31)

21. [Psalms 40:7-8](#) ; [Hebrews 10:5-10](#) ; [John 10:18](#)

22. [Galatians 4:4](#) ; [Matthew 3:15](#)

23. [Galatians 3:13](#) ; [Isaiah 53:6](#) ; [1 Peter 3:18](#)

24. [2 Corinthians 5:21](#)

25. [Matthew 26:37-38](#) ; [Luke 22:44](#) ; [Matthew 27:46](#)

26. [Acts 13:37](#)

27. [1 Corinthians 15:3-4](#)

28. [John 20:25](#) [John 20:27](#)

29. [Mark 16:19](#) ; [Acts 1:9-11](#)

30. [Romans 8:34](#) ; [Hebrews 9:24](#)

31. [Acts 10:42](#) ; [Romans 14:9-10](#) ; [Acts 1:11](#) ; [2 Peter 2:4](#)

5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God,(32) procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto Him.(33)

32. [Hebrews 9:14](#) ; [Hebrews 10:14](#) ; [Romans 3:25-26](#)

33. [John 17:2](#) ; [Hebrews 9:15](#)

6. Although the price of redemption was not actually paid by Christ till after His incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;(34) and the Lamb slain from the foundation of the world,(35) being the same yesterday, and to-day, and for ever.(36)

34. [1 Corinthians 4:10](#) ; [Hebrews 4:2](#) ; [1 Peter 1:10-11](#)

35. [Revelation 13:8](#)

36. [Hebrews 13:8](#)

7. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes inscripture, attributed to the person denominated by the other nature.(37)

37. [John 3:13](#) ; [Acts 20:28](#)

8. To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually apply and communicate the same, making intercession for them;(38) uniting them to Himself by His Spirit, revealing unto them, in and by the Word, the mystery of salvation, persuading them to believe and obey,(39) governing their hearts by His Word and Spirit,(40) and overcoming all their enemies by His mighty power and wisdom,(41) in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.(42)

38. [John 6:37](#) ; [John 10:15-16](#) ; [John 17:9](#) ; [Romans 5:10](#)

39. [John 17:6](#) ; [Ephesians 1:9](#) ; [1 John 5:20](#)

40. [Romans 8:9](#) [Romans 8:14](#)

41. [Psalms 110:1](#) ; [1 Corinthians 15:25-26](#)

42. [John 3:8](#) ; [Ephesians 1:8](#)

9. This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.(43)

43. [1 Timothy 2:5](#)

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office;(44) and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God;(45) and in respect of our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom.(46)

44. [John 1:18](#)



45. [Colossians 1:21](#) ; [Galatians 5:17](#)  
46. [John 16:8](#) ; [Psalms 110:3](#) ; [Luke 1:74-75](#)

## **CHAPTER 9 - Of Free Will**

1. God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil. (1)
  1. [Matthew 17:12](#) ; [James 1:14](#) ; [Deuteronomy 30:19](#)
2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God, (2) but yet was unstable, so that he might fall from it. (3)
  2. [Ecclesiastes 7:29](#)
3. [Genesis 3:6](#)
3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; (4) so as a natural man, being altogether averse from that good, and dead in sin, (5) is not able by his own strength to convert himself, or to prepare himself thereunto. (6)
  4. [Romans 5:6](#) ; [Romans 8:7](#)
  5. [Ephesians 2:1](#) [Ephesians 2:5](#)
  6. [Titus 3:3-5](#) ; [John 6:44](#)
4. When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin, (7) and by His grace alone enables him freely to will and to do that which is spiritually good; (8) yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil. (9)
  7. [Colossians 1:13](#) ; [John 8:36](#)
  8. [Philippians 2:13](#)
  9. [Romans 7:15](#) [Romans 7:18-19](#) [Romans 7:21](#) [Romans 7:23](#)
5. This will of man is made perfectly and immutably free to good alone in the state of glory only. (10)
  10. [Ephesians 4:13](#)

## **CHAPTER 10 - Of Effectual Calling**

1. Those whom God hath predestined unto life, He is pleased in His appointed and accepted time, effectually to call, (1) by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; (2) enlightening their minds spiritually and savingly to understand the things of God; (3) taking away their heart of stone, and giving unto them a heart of flesh; (4) renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; (5) yet so as they come most freely, being made willing by His grace. (6)
  1. [Romans 8:30](#) ; [Romans 11:7](#) ; [Ephesians 1:10-11](#) ; [2 Thessalonians 2:13-14](#)
  2. [Ephesians 2:1-6](#)
  3. [Acts 26:18](#) ; [Ephesians 1:17-18](#)
  4. [Ezekiel 36:26](#)
  5. [Deuteronomy 30:6](#) ; [Ezekiel 36:27](#) ; [Ephesians 1:19](#)
  6. [Psalms 110:3](#) ; [ps155 1:1](#) [Psalms 1:4](#)



2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature,(7) being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;(8) he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.(9)

7. [2 Timothy 1:9](#) ; [Ephesians 2:8](#)

8. [1 Corinthians 2:14](#) ; [Ephesians 2:5](#) ; [John 5:25](#)

9. [Ephesians 1:19-20](#)

3. Infants dying in infancy are regenerated and saved by Christ through the Spirit;(10) who worketh when, and where, and how He pleaseth;(11) so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

10. [John 3:3](#) [John 3:5-6](#)

11. [John 3:8](#)

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,(12) yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved:(13) much less can men that receive not the Christian religion be saved, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.(14)

12. [Matthew 22:14](#) ; [Matthew 13:20-21](#) ; [Hebrews 6:4-5](#)

13. [John 6:44-45](#) [John 6:65](#) ; 1 [John 2:24-25](#)

14. [Acts 4:12](#) ; [John 4:22](#) ; [John 17:3](#)

## **CHAPTER 12 - Of Adoption**

1. All those that are justified, God vouchsafed, in and for the sake of His only Son Jesus Christ, to make partakers of the grace of adoption,(1) by which they are taken into the number, and enjoy the liberties and privileges of children of God,(2) have His name put on them,(3) receive the spirit of adoption,(4) have access to the throne of grace with boldness, are enabled to cry Abba, Father,(5) are pitied,(6) protected,(7) provided for,(8) and chastened by Him as by a Father,(9) yet never cast off,(10) but sealed to the day of redemption,(11) and inherit the promises as heirs of everlasting salvation.(12)

1. [Ephesians 1:5](#) ; [Galatians 4:4-5](#)

2. [John 1:12](#) ; [Romans 8:17](#)

3. [2 Corinthians 6:18](#) ; [Revelation 3:12](#)

4. [Romans 8:15](#)

5. [Galatians 4:6](#) ; [Ephesians 2:18](#)

6. [Psalms 103:13](#)

7. [Proverbs 14:26](#)

8. [1 Peter 5:7](#)

9. [Hebrews 12:6](#)

10. [Isaiah 54:8-9](#) ; [Lamentations 3:31](#)

11. [Ephesians 4:30](#)

12. [Hebrews 1:14](#) ; [Hebrews 6:12](#)

## CHAPTER 13 - Of Sanctification

1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally (1) through the same virtue, by His Word and Spirit dwelling in them; (2) the dominion of the whole body of sin is destroyed, (3) and the several lusts thereof are more and more weakened and mortified, (4) and they more and more quickened and strengthened in all saving graces, (5) to the practice of all true holiness, without which no man shall see the Lord. (6)

1. Acts 20:32 ; Romans 6:5-6

2. John 17:17 ; Ephesians 3:16-19 ; 1 Thessalonians 5:21-23

3. Romans 6:14

4. Galatians 5:24

5. Colossians 1:11

6. 2 Corinthians 7:1 ; Hebrews 12:14

2. This sanctification is throughout the whole man, (7) yet imperfect in this life; there abideth still some remnants of corruption in every part, (8) when ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh. (9)

7. 1 Thessalonians 5:23

8. Romans 7:18 Romans 7:23

9. Galatians 5:17 ; 1 Peter 2:11

3. In which war, although the remaining corruption for a time may much prevail, (10) yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; (11) and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed to them. (12)

10. Romans 7:23

11. Romans 6:14

12. Ephesians 4:15-16 ; 2 Corinthians 3:18 ; 2 Corinthians 7:1

## CHAPTER 14 - Of Saving Faith

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, (1) and is ordinarily wrought by the ministry of the Word; (2) by which also, and by the administration of baptism and the Lord's Supper, prayer, and other means appointed of God, it is increased and strengthened. (3)

1. 2 Corinthians 4:13 ; Ephesians 2:8

2. Romans 10:14 Romans 10:17

3. Luke 17:5 ; 1 Peter 2:2 ; Acts 20:32

2. By this faith a Christian believeth to be true whatsoever is revealed in the Word for the authority of God Himself, (4) and also apprehendeth an excellency therein above all other writings and all things in the world, (5) as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His workings and operations: and so is enabled to cast his soul upon the truth thus believed; (6) and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, (7) trembling at the threatenings, (8) and embracing the promises of God for this life and that which is to come; (9) but the principle acts of saving faith have immediate relation to Christ, accepting, receiving, and

resting upon Him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.(10)

4. Acts 24:14

5. Psalms 19:7-10 ; Psalms 119:72

6. 2 Timothy 1:12

7. John 15:14

8. Isaiah 66:2

9. Hebrews 11:13

10. John 1:12 ; Acts 16:31 ; Galatians 2:20 ; Acts 15:11

3. This faith, although it be different in degrees, and may be weak or strong,(11) yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;(12) and therefore, though it may be many times assailed and weakened, yet it gets the victory,(13) growing up in many to the attainment of a full assurance through Christ,(14) who is both the author and finisher of our faith.(15)

11. Hebrews 5:13-14 ; Matthew 6:30 ; Romans 4:19-20

12. 2 Peter 1:1

13. Ephesians 6:16 ; 1 John 5:4-5

14. Hebrews 6:11-12 ; Colossians 2:2

15. Hebrews 12:2

## CHAPTER 15 - Of Repentance Unto Life and Salvation

1. Such of the elect as are converted in riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.(1)

1. Titus 3:2-5

2. Whereas there is none that doth good and sinneth not,(2) and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.(3)

2. Ecclesiastes 7:20

3. Luke 22:31-32

3. This saving repentance is an evangelical grace,(4) whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrency,(5) praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things. (6)

4. Zechariah 12:10 ; Acts 11:18

5. Ezekiel 36:31 ; 2 Corinthians 7:11

6. Psalms 119:6 Psalms 119:128

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.(7)

7. Luke 19:8 ; 1 Timothy 1:13 1 Timothy 1:15

5. Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation, that although there is no sin so small but it deserves damnation,(8) yet there is no sin so great that it shall bring damnation on them that repent,(9) which makes the constant preaching of repentance necessary.

8. [Romans 6:23](#)

9. [Isaiah 1:16-18](#) ; [Isaiah 55:7](#)

## **CHAPTER 16 - Of Good Works**

1. Good works are only such as God hath commanded in His Holy Word,(1) and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions.(2)

1. [Micah 6:8](#) ; [Hebrews 13:21](#)

2. [Matthew 15:9](#) ; [Isaiah 29:13](#)

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;(3) and by them believers manifest their thankfulness,(4) strengthen their assurance,(5) edify their brethren, adorn the profession of the gospel,(6) stop the mouths of the adversaries, and glorify God,(7) whose workmanship they are, created in Christ Jesus thereunto,(8) that having their fruit unto holiness they may have the end eternal life.(9)

3. [James 2:18](#) [James 2:22](#)

4. [Psalms 116:12-13](#)

5. [1 John 2:3](#) [1 John 2:5](#) ; [2 Peter 1:5-11](#)

6. [Matthew 5:16](#)

7. [1 Timothy 6:1](#) ; [1 Peter 2:15](#) ; [Philippians 1:11](#)

8. [Ephesians 2:10](#)

9. [Romans 6:22](#)

3. Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ;(10) and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure;(11) yet they are not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.(12)

10. [John 15:4-5](#)

11. [2 Corinthians 3:5](#) ; [Philippians 2:13](#)

12. [Philippians 2:12](#) ; [Hebrews 6:11-12](#) ; [Isaiah 64:7](#)

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do. (13)

13. [Job 9:2-3](#) ; [Galatians 5:17](#) ; [Luke 17:10](#)

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;(14) but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from His Spirit,(15) and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.(16)

14. [Romans 3:20](#) ; [Ephesians 2:8-9](#) ; [Romans 4:6](#)

15. [Galatians 5:22-23](#)

16. [Isaiah 64:6](#) ; [Psalms 143:2](#)

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in Him; (17) not as though they were in this life wholly unblameable and unreprovable in God's sight, but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections. (18)

17. [Ephesians 1:6](#) ; [1 Peter 2:5](#)

18. [Matthew 25:21](#) [Matthew 25:23](#) ; [Hebrews 6:10](#)

7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; (19) yet because they proceed not from a heart purified by faith, (20) nor are done in a right manner according to the Word, (21) nor to a right end, the glory of God, (22) they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God, (23) and yet their neglect of them is more sinful and displeasing to God. (24)

19. [2 Kings 10:30](#) ; [1 Kings 21:27](#) [1 Kings 21:29](#)

20. [Genesis 4:5](#) ; [Hebrews 11:4](#) [Hebrews 11:6](#)

21. [1 Corinthians 13:1](#)

22. [Matthew 6:2](#) [Matthew 6:5](#)

23. [Amos 5:21-22](#) ; [Romans 9:16](#) ; [Titus 3:5](#)

24. [Job 21:14-15](#) ; [Matthew 25:41-43](#)

## **CHAPTER 17 - Of The Perseverance Of The Saints**

1. Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and calling of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; (1) and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them, (2) yet He is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity. (3)

1. [John 10:28-29](#) ; [Philippians 1:6](#) ; [2 Timothy 2:19](#) ; [1 John 2:19](#)

2. [Psalms 89:31-32](#) ; [1 Corinthians 11:32](#)

3. [Malachi 3:6](#)

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, (4) flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him, (5) the oath of God, (6) the abiding of His Spirit, and the seed of God within them, (7) and the nature of the covenant of grace; (8) from all which ariseth also the certainty and infallibility thereof.

4. [Romans 8:30](#) ; [Romans 9:11](#) [Romans 9:16](#)

5. [Romans 5:9-10](#) ; [John 14:19](#)
6. [Hebrews 6:17-18](#)
7. [1 John 3:9](#)
8. [Jeremiah 32:40](#)
3. And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continuetherein,(9) whereby they incur God's displeasure and grieve His Holy Spirit,(10) come to have their graces and comforts impaired,(11) have their hearts hardened, and their consciences wounded,(12) hurt and scandalize others, and bring temporal judgements upon themselves,(13) yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.(14)

9. [Matthew 26:70](#) [Matthew 26:72](#) [Matthew 26:74](#)

10. [Isaiah 64:5](#) [Isaiah 64:9](#) ; [Ephesians 4:30](#)
11. [Psalms 51:10](#) [Psalms 51:12](#)
12. [Psalms 32:3-4](#)
13. [2 Samuel 12:14](#)
14. [Luke 22:32](#) [Luke 22:61-62](#)

## **CHAPTER 18 - Of the Assurance of Grace and Salvation**

1. Although temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and state of salvation, which hope of theirs shall perish;(1) yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,(2) which hope shall never make them ashamed.(3)

1. [Job 8:13-14](#) ; [Matthew 7:22-23](#)

2. [1 John 2:3](#) ; [1 John 3:14](#) [1 John 3:18-19](#) [1 John 3:21](#) [1 John 3:24](#) ; [1 John 5:13](#)
3. [Romans 5:2](#) [Romans 5:5](#)
2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith(4) founded on the blood and righteousness of Christ revealed in the Gospel;(5) and also upon the inward evidence of those graces of the Spirit unto which promises are made,(6) and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;(7) and, as a fruit thereof, keeping the heart both humble and holy.(8)

4. [Hebrews 6:11](#) [Hebrews 6:19](#)

5. [Hebrews 6:17-18](#)
6. [2 Peter 1:4-5](#) [2 Peter 1:10-11](#)
7. [Romans 8:15-16](#)
8. [1 John 3:1-3](#)
3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be a partaker of it;(9) yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto:(10) and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; (11) -so far is it from inclining men to looseness.(12)

9. [Isaiah 50:10](#) ; [Psalms 88:1-18](#) ; [Psalms 77:1-12](#)

10. 1 John 4:13 ; Hebrews 6:11-12

11. Romans 5:1-2 Romans 5:5 ; Romans 14:17 ; Psalms 119:32

12. Romans 6:1-2 ; Titus 2:11-12 Titus 2:14

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it, (13) by falling into some special sin which woundeth the conscience and grieveth the Spirit; (14) by some sudden or vehement temptation, (15) by God's withdrawing the light of His countenance, and suffering even such as fear him to walk in darkness and to have no light, (16) yet are they never destitute of the seed of God (17) and life of faith, (18) that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived, (19) and by the which, in the meantime, they are preserved from utter despair. (20)

13. tit1SS6 1:1 Titus 5:2-3

14. Psalms 51:8 Psalms 51:12 Psalms 51:14

15. Psalms 116:11 ; Psalms 77:7-8 ; Psalms 31:22

16. Psalms 30:7

17. 1 John 3:9

18. Luke 22:32

19. Psalms 42:5 Psalms 42:11

20. Lamentations 3:26-31

## CHAPTER 19 - Of the Law of God

1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; (1) by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience; (2) promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it. (3)

1. Genesis 1:27 ; Ecclesiastes 7:29

2. Romans 10:5

3. Galatians 3:10 Galatians 3:12

2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall, (4) and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man. (5)

4. Romans 2:14-15

5. Deuteronomy 10:4

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; (6) and partly holding forth divers instructions of moral duties, (7) all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away. (8)

6. Hebrews 10:1 ; Colossians 2:17

7. 1 Corinthians 5:7

8. Colossians 2:14 Colossians 2:16-17 ; Ephesians 2:14 Ephesians 2:16

4. To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being for modern use. (9)



9. [1 Corinthians 9:8-10](#)

5. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof, (10) and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; (11) neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation. (12)

10. [Romans 13:8-10](#) ; [James 2:8](#) [James 2:10-12](#)

11. [James 2:10-11](#)

12. [Matthew 5:17-19](#) ; [Romans 3:31](#)

6. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned, (13) yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin; (14) together with a clearer sight of the need they have of Christ and the perfection of His obedience: it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatening of it serves to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. These promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace. (15)

13. [Romans 6:14](#) ; [Galatians 2:16](#) ; [Romans 8:1](#) ; [Romans 10:4](#)

14. [Romans 3:20](#) ; [Romans 7:7-25](#)

15. [Romans 6:12-14](#) ; [1 Peter 3:8-13](#)

7. Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it, (16) the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done. (17)

16. [Galatians 3:21](#)

17. [Ezekiel 36:27](#)

**CHAPTER 20 - Of the Gospel, and of the Extent of the Grace**

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; (1) in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners. (2)

1. [Genesis 3:15](#)

2. [Revelation 13:8](#)

2. This promise of Christ, and salvation by Him, is revealed only by the Word of God; (3) neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way; (4) much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance. (5)

3. [Romans 1:17](#)



4. [Romans 10:14-15](#) [Romans 10:17](#)

5. [Proverbs 29:18](#) ; [Isaiah 25:7](#) ; [Isaiah 60:2-3](#)

3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God; (6) not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so; (7) and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

6. [Psalms 147:20](#) ; [Acts 16:7](#)

7. [Romans 1:18-32](#)

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life; (8) without which no other means will effect their conversion unto God. (9)

8. [Psalms 110:3](#) ; [1 Corinthians 2:14](#) ; [Ephesians 1:19-20](#)

9. [John 6:44](#) ; [Co 6 1:1](#) [John 2 Co. 4:4,6](#) [John 4:4](#)

## **CHAPTER 21 - Of Christian Liberty and Liberty of Conscience**

1. The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the law, (1) and in their being delivered from this present evil world, (2) bondage to Satan, (3) and dominion of sin, (4) from the evil of afflictions, (5) the fear and sting of death, the victory of the grave, (6) and everlasting damnation: (7) as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear, (8) but a child-like love and willing mind. (9)
- All which were common also to believers under the law for the substance of them, (10) but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of. (11)

1. [Galatians 3:13](#)

2. [Galatians 1:4](#)

3. [Acts 26:18](#)

4. [Romans 8:3](#)

5. [Romans 8:28](#)

6. [1 Corinthians 15:54-57](#)

7. [2 Thessalonians 1:10](#)

8. [Romans 8:15](#)

9. [Luke 1:73-75](#) ; [1 John 4:18](#)

10. [Galatians 3:9](#) [Galatians 3:14](#)

11. [John 7:38-39](#) ; [Hebrews 10:19-21](#)

2. God alone is Lord of the conscience, (12) and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word, or not contained in it. (13) So that to believe such doctrines, or obey such commands out of conscience, it so betray true liberty of conscience, (14) and

the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also. (15)

12. [James 4:12](#) ; [Romans 14:4](#)

13. [Acts 4:19](#) [Acts 4:29](#) ; [1 Corinthians 7:23](#) ; [Matthew 15:9](#)

14. [Colossians 2:20](#) [Colossians 2:22-23](#)

15. [1 Corinthians 3:5](#) ; [2 Corinthians 1:24](#)

3. They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction, (16) so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives. (17)

16. [Romans 6:1-2](#)

17. [Galatians 5:13](#) ; [2 Peter 2:18](#) [2 Peter 2:21](#)

## **CHAPTER 22 - Of Religious Worship and the Sabbath Day**

1. The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might. (1) But the acceptable way of worshipping the true God, is instituted by Himself, (2) and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures. (3)

1. [Jeremiah 10:7](#) ; [Mark 12:33](#)

2. [Deuteronomy 12:32](#)

3. [Exodus 20:4-6](#)

2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to Him alone; (4) not to angels, saints, or any other creatures; (5) and since the fall, not without a mediator, (6) nor in the mediation of any other but Christ alone. (7)

4. [Matthew 4:9-10](#) ; [John 6:23](#) ; [Matthew 28:19](#)

5. [Romans 1:25](#) ; [Colossians 2:18](#) ; [Revelation 19:10](#)

6. [John 14:6](#)

7. [1 Timothy 2:5](#)

3. Prayer, with thanksgiving, being one part of natural worship, is by God required of all men. (8) But that it may be accepted, it is to be made in the name of the Son, (9) by the help of the Spirit, (10) according to His will; (11) with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue. (12)

8. [Psalms 95:1-7](#) ; [Psalms 65:2](#)

9. [John 14:13-14](#)

10. [Romans 8:26](#)

11. [1 John 5:14](#)

12. [1 Corinthians 14:16-17](#)

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; (13) but not for the dead, (14) not for those of whom it may be known that they have sinned the sin unto death. (15)

13. 1 Timothy 2:1-2 ; 2 Samuel 7:29

14. 2 Samuel 12:21-23

15. 1 John 5:16

5. The reading of the Scriptures,(16) preaching, and hearing the Word of God,(17) teaching and admonishing one another in psalms, hymns, and spiritual songs,singing with grace in our hearts to the Lord;(18) as also the administration of baptism,(19) and the Lord's supper,(20) are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence, and godly fear; moreover,solemn humiliation, with fastings,(21) and thanksgivings, upon special occasions, ought to be used in an holyand religious manner.(22)

16. 1 Timothy 4:13

17. 2 Timothy 4:2 ; Luke 8:18

18. Colossians 3:16 ; Ephesians 5:19

19. Matthew 28:19-20

20. Co 1:1 Matthew 1Co. 11:26 Matthew 11:26

21. 4:16 ; Joel 2:12

22. Exodus 15:1-19 ; Psalms 107:1-43

6. Neither prayer nor any other part of religious worship, is now under thegospel, tied unto, or made more acceptable by any place in which it isperformed, or towards which it is directed; but God is to be worshippedeverywhere in spirit and in truth;(23) as in private families(24) daily,(25) and in secret each one by himself;(26) so more solemnly in the public assemblies, which are not carelessly norwilfully to be neglected or forsaken, when God by His word or providencecalleth thereto.(27)

23. John 4:21 ; Malachi 1:11 ; 1 Timothy 2:8

24. Acts 10:2

25. Matthew 6:11 ; Psalms 55:17

26. Matthew 6:6

27. Hebrews 10:25 ; Acts 2:42

7. As it is the law of nature, that in general a proportion of time, by God'sappointment, be set apart for the worship of God, so by His Word, in apositive moral, and perpetual commandment, binding all men, in all ages,He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him,(28) which from the beginning of the world to the resurrection of Christ wasthe last day of the week, and from the resurrection of Christ was changedinto the first day of the week, which is called the Lord's Day:(29) and is to be continued to the end of the world as a Christian Sabbath,the observation of the last day of the week being abolished.

28. Exodus 20:8

29. 1 Corinthians 16:1-2 ; Acts 20:7 ; Revelation 1:10

8. The sabbath is then kept holy unto the Lord, when men, after a due preparingof their hearts, and ordering their common affairs aforehand, do not onlyobserve an holy rest all day, from their own works, words and thoughts,about their worldly employment and recreations,(30) but are also taken up the whole time in the public and private exercisesof His worship, and in the duties of necessity and mercy.(31)

30. Isaiah 58:13 ; Nehemiah 13:15-22

31. Matthew 12:1-13

## CHAPTER 23 - Of Lawful Oaths and Vows

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he sweareth,(1) and to judge him according to the truth or falseness thereof(2)

1. Exodus 20:7 ; Deuteronomy 10:20 ; Jeremiah 4:2

2. 2 Chronicles 6:22-23

2. The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;(3) yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the Word of God;(4) so a lawful oath being imposed by lawful authority in such matters, ought to be taken.(5)

3. Matthew 5:34 Matthew 5:37 ; James 5:12

4. Hebrews 6:16 ; 2 Corinthians 1:23

5. Nehemiah 13:25

3. Whosoever taketh an oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.(6)

6. Leviticus 19:12 ; Jeremiah 23:10

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.(7)

7. Psalms 24:4

5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;(8) but popish monastical vows of perpetual single life,(9) professed poverty,(10) and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.(11)

8. Psalms 76:11 ; Genesis 28:20-22

9. 1 Corinthians 7:2 1 Corinthians 7:9

10. Ephesians 4:28

11. Matthew 19:11

## CHAPTER 24 - Of the Civil Magistrate

1. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under Him, over the people, for His own glory and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evildoers.(1)

1. Romans 13:1-4

2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace,(2) according to the wholesome laws of each kingdom and commonwealth, so forthat end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.(3)

2. 2 Samuel 23:3 ; Psalms 82:3-4

3. [Luke 3:14](#)

3. Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;(4) and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.(5)

4. [Romans 13:5-7](#) ; [1 Peter 2:17](#)

5. [1 Timothy 2:1-2](#)

**CHAPTER 25 - Of Marriage**

1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.(1)

1. [Genesis 2:24](#) ; [Malachi 2:15](#) ; [Matthew 19:5-6](#)

2. Marriage was ordained for the mutual help of husband and wife,(2) for the increase of mankind with a legitimate issue,(3) and for preventing uncleanness.(4)

2. [Genesis 2:18](#)

3. [Genesis 1:28](#)

4. [1 Corinthians 7:2](#) [1 Corinthians 7:9](#)

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent;(5) yet it is the duty of Christians to marry in the Lord;(6) and therefore such as profess the true religion, should not marry with infidels, or idolators; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.(7)

5. [Hebrews 13:4](#) ; [1 Timothy 4:3](#)

6. [1 Corinthians 7:39](#)

7. [Nehemiah 13:25-27](#)

4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;(8) nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.(9)

8. [Leviticus 18:1-30](#)

9. [Mark 6:18](#) ; [1 Corinthians 5:1](#)

**CHAPTER 26 - Of the Church**

1. The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.(1)

1. [Hebrews 12:23](#) ; [Colossians 1:18](#) ; [Ephesians 1:10](#) [Ephesians 1:22-23](#) ; [Ephesians 5:23](#) [Ephesians 5:27](#) [Ephesians 5:32](#)

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any error overthrowing the foundation, or unholiness of conversation, are and may be called visible saints;(2) and of such ought all particular congregations to be constituted.(3)

2. [1 Corinthians 1:2](#) ; [Acts 11:26](#)

3. [Romans 1:7](#) ; [Ephesians 1:20-22](#)

3. The purest churches under heaven are subject to mixture and error;(4) and some have so degenerated as to become no churches of Christ, but synagogues of Satan;(5) nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.(6)

4. [1 Corinthians 5:1-13](#) ; [Revelation 2:1-29](#) ; [Revelation 3:1-22](#)

5. [Revelation 18:2](#) ; [2 Thessalonians 2:11-12](#)

6. [Matthew 16:18](#) ; [Psalms 72:17](#) ; [Psalms 102:28](#) ; [Revelation 12:17](#)

4. The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner;(7) neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of His coming.(8)

7. [Colossians 1:18](#) ; [Matthew 28:18-20](#) ; [Ephesians 4:11-12](#)

8. [2 Thessalonians 2:2-9](#)

5. In the execution of this power wherewith He is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His Word, by His Spirit, those that are given unto Him by His Father,(9) that they may walk before Him in all the ways of obedience, which He prescribeth to them in His Word.(10) Those thus called, He commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which He requireth of them in the world.(11)

9. [John 10:16](#) ; [John 12:32](#)

10. [Matthew 28:20](#)

11. [Matthew 18:15-20](#)

6. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ;(12) and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.(13)

12. [Romans 1:7](#) ; [1 Corinthians 1:2](#)

13. [Acts 2:41-42](#) ; [Acts 5:13-14](#) ; [2 Corinthians 9:13](#)

7. To each of these churches thus gathered, according to His mind declared in His Word, He hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.(14)

14. [Matthew 18:17-18](#) ; [1 Corinthians 5:4-5](#) ; [1 Corinthians 5:13](#) ; [2 Corinthians 2:6-8](#)

8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of

power or duty, which He entrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.(15)

15. Acts 20:17 Acts 20:28 ; Philippians 1:1

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;(16) and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;(17) and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.(18)

16. Acts 14:23

17. 1 Timothy 4:14

18. Acts 6:3 Acts 6:5-6

10. The work of pastors being constantly to attend the service of Christ, in His churches, in the ministry of the Word and prayer, with watching for their souls, as they that must give an account to Him;(19) it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things, according to their ability,(20) so as they may have a comfortable supply, without being themselves entangled in secular affairs;(21) and may also be capable of exercising hospitality towards others;(22) and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.(23)

19. Acts 6:4 ; Hebrews 13:17

20. 1 Timothy 5:17-18 ; Galatians 6:6-7

21. 2 Timothy 2:4

22. 1 Timothy 3:2

23. 1 Corinthians 9:6-14

11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.(24)

24. Acts 11:19-21 ; 1 Peter 4:10-11

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.(25)

25. 1 Thessalonians 5:14 ; 2 Thessalonians 3:6 2 Thessalonians 3:14-15

13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceedings of the church. (26)

26. Matthew 18:15-17 ; Ephesians 4:2-3

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,(27) in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification.(28)



27. [Ephesians 6:18](#) ; [Psalms 122:6](#)

28. [Romans 16:1-2](#) ; [3 John 8-10](#)

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned; (29) howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers. (30)

29. [Acts 15:2](#) [Acts 15:4](#) [Acts 15:6](#) [Acts 15:22-23](#) [Acts 15:25](#)

30. [2 Corinthians 1:24](#) ; [1 John 4:1](#)

#### **CHAPTER 27 - Of the Communion of Saints**

1. All saints that are united to Jesus Christ, their head, by His Spirit, and faith, although they are not made thereby one person with Him, have fellowship in His graces, sufferings, death, resurrection, and glory; (1) and, being united to one another in love, they have communion in each others gifts and graces; (2) and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man. (3)

1. [1 John 1:3](#) ; [John 1:16](#) ; [Philippians 3:10](#) ; [Romans 6:5-6](#)

2. [Ephesians 4:15-16](#) ; [1 Corinthians 12:7](#) ; [1 Corinthians 3:21-23](#)

3. [1 Thessalonians 5:11](#) [1 Thessalonians 5:14](#) ; [Romans 1:12](#) ; [1 John 3:17-18](#) ; [Galatians 6:10](#)

2. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; (4) as also in relieving each other in outward things according to their several abilities, and necessities; (5) which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families, (6) or churches, (7) yet, as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away or infringe the title or propriety which each man hath in his goods and possessions. (8)

4. [Hebrews 10:24-25](#) ; [Hebrews 3:12-13](#)

5. [Acts 11:29-30](#)

6. [Ephesians 6:4](#)

7. [1 Corinthians 12:14-27](#)

8. [Acts 5:4](#) ; [Ephesians 4:28](#)

#### **CHAPTER 28 - Of Baptism and the Lord's Supper**

1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world. (1)

1. [Matthew 28:19-20](#) ; [1 Corinthians 11:26](#)

2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ. (2)



2. [Matthew 28:19](#) ; [1 Corinthians 4:1](#)

## **CHAPTER 29 - Of Baptism**

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him; (1) of remission of sins; (2) and of giving up into God, through Jesus Christ, to live and walk in newness of life. (3)

1. [Romans 6:3-5](#) ; [Colossians 2:12](#) ; [Galatians 3:27](#)

2. [Mark 1:4](#) ; [Acts 22:16](#)

3. [Romans 6:4](#)

2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance. (4)

4. [Mark 16:16](#) ; [Acts 8:36-37](#) ; [Acts 2:41](#) ; [Acts 8:12](#) ; [Acts 18:8](#)

3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit. (5)

5. [Matthew 28:19-20](#) ; [Acts 8:38](#)

4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance. (6)

6. [Matthew 3:16](#) ; [John 3:23](#)

## **CHAPTER 30 - Of the Lord's Supper**

1. The supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches, unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of Himself in His death, (1) confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in Him, their further engagement in, and to all duties which they owe to Him; and to be a bond and pledge of their communion with Him, and with each other. (2)

1. [1 Corinthians 11:23-26](#)

2. [1 Corinthians 10:16-17](#) [1 Corinthians 10:21](#)

2. In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of Himself by Himself upon the cross, once for all; (3) and a spiritual oblation of all possible praise unto God for the same. (4) So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

3. [Hebrews 9:25-26](#) [Hebrews 9:28](#)

4. [1 Corinthians 11:24](#) ; [Matthew 26:26-27](#)

3. The Lord Jesus hath, in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants. (5)

5. [1 Corinthians 11:23-26](#)

4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.(6)

6. [Matthew 26:26-28](#) ; [Matthew 15:9](#) ; [Exodus 20:4-5](#)

5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ,(7) albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.(8)

7. [1 Corinthians 11:27](#)

8. [1 Corinthians 11:26-28](#)

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,(9) but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.(10)

9. [Acts 3:21](#) ; [Luke 24:6](#) [Luke 24:39](#)

10. [1 Corinthians 11:24-25](#)

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do them also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of His death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.(11)

11. [1 Corinthians 10:16](#) ; [1 Corinthians 11:23-26](#)

8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries, or be admitted thereunto;(12) yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.(13)

12. [2 Corinthians 6:14-15](#)

13. [1 Corinthians 11:29](#) ; [Matthew 7:6](#)

### **CHAPTER 31 - Of the State of Man After Death, and of the Resurrection of the Dead**

1. The bodies of men after death return to dust, and see corruption(1) but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.(2) The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;(3) and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;(4) besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

1. [Genesis 3:19](#) ; [Acts 13:36](#)

2. [Ecclesiastes 12:7](#)

3. [Luke 23:43](#) ; [2 Corinthians 5:1](#) [2 Corinthians 5:6](#) [2 Corinthians 5:8](#) ; [Philippians 1:23](#) ; [Hebrews](#)

12:23

4. Jude 6-7 ; 1 Peter 3:19 ; Luke 16:23-24

2. At the last day, such of the saints as are found alive, shall not sleep, but be changed; (5) and all the dead shall be raised up with the selfsame bodies, and none other; (6) although with different qualities, which shall be united again to their souls for ever. (7)

5. 1 Corinthians 15:51-52 ; 1 Thessalonians 4:17

6. Job 19:26-27

7. 1 Corinthians 15:42-43

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body. (8)

8. Acts 24:15 ; John 5:28-29 ; Philippians 3:21

### CHAPTER 32 - Of the Last Judgment

1. God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ; (1) to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged; (2) but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil. (3)

1. Acts 17:31 ; John 5:22 ; John 27

2. 1 Corinthians 6:3 ; Jude 6

3. 2 Corinthians 5:10 ; Ecclesiastes 12:14 ; Matthew 12:36 ; Romans 14:10 Romans 14:12 ; Matthew 25:32-46

2. The end of God's appointing this day, is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the eternal damnation of the reprobate, who are wicked and disobedient; (4) for then shall the righteous go into everlasting life, and receive that fullness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast aside into everlasting torments, (5) and punished with everlasting destruction, from the presence of the Lord, and from the glory of His power. (6)

4. Romans 9:22-23

5. Matthew 25:21 Matthew 25:34 ; 2 Timothy 4:8

6. Matthew 25:46 ; Mark 9:48 ; 2 Thessalonians 1:7-10

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, (7) and for the greater consolation of the godly in their adversity, (8) so will He have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, (9) and may ever be prepared to say, "Come Lord Jesus; come quickly". (10) Amen.

7. 2 Corinthians 5:10-11

8. 2 Thessalonians 1:5-7

9. Mark 13:35-37 ; Luke 12:35-40

10. Revelation 22:20

## **The Scots Confession**

### **CHAPTER 1 - God**

We confess and acknowledge one God alone, to whom alone we must cleave, whom alone we must serve, whom only we must worship, and in whom alone we put our trust. Who is eternal, infinite, immeasurable, incomprehensible, omnipotent, invisible; one in substance and yet distinct in three persons, the Father, the Son, and the Holy Ghost. By whom we confess and believe all things in heaven and earth, visible and invisible to have been created, to be retained in their being, and to be ruled and guided by his inscrutable providence for such end as his eternal wisdom, goodness, and justice have appointed, and to the manifestation of his own glory.

### **CHAPTER 2 - The Creation of Man**

We confess and acknowledge that our God has created man, ie., our first father, Adam, after his own image and likeness, to whom he gave wisdom, lordship, justice, free will, and self-consciousness, so that in the whole nature of man no imperfection could be found. From this dignity and perfection man and woman both fell; the woman being deceived by the serpent and man obeying the voice of the woman, both conspiring against the sovereign majesty of God, who in clear words had previously threatened death if they presumed to eat of the forbidden tree.

### **CHAPTER 3 - Original Sin**

By this transgression, generally known as original sin, the image of God was utterly defaced in man, and he and his children became by nature hostile to God, slaves to Satan, and servants to sin. And thus everlasting death has had, and shall have, power and dominion over all who have not been, are not, or shall not be born from above. This rebirth is wrought by the power of the Holy Ghost creating in the hearts of God's chosen ones an assured faith in the promise of God revealed to us in his Word; by this faith we grasp Christ Jesus with the graces and blessings promised in him.

### **CHAPTER 4 - The Revelation of the Promise**

We constantly believe that God, after the fearful and horrible departure of man from his obedience, did seek Adam again, call upon him, rebuke and convict him of his sin, and in the end made unto him a most joyful promise, that "the seed of the woman should bruise the head of the serpent," that is, that he should destroy the works of the devil. This promise was repeated and made clearer from time to time; it was embraced with joy, and most constantly received by all the faithful from Adam to Noah, from Noah to Abraham, from Abraham to David, and so onwards to the incarnation of Christ Jesus; all (we mean the believing fathers under the law) did see the joyful day of Christ Jesus, and did rejoice.

### **CHAPTER 5 - The Continuance, Increase, and Preservation of the Kirk**

We most surely believe that God preserved, instructed, multiplied, honored, adorned, and called from death to life his Kirk in all ages since Adam until the coming of Christ Jesus in the flesh. For he called Abraham from his father's country, instructed him, and multiplied his seed, he marvelously preserved him, and more marvelously delivered his seed from the bondage and tyranny of Pharaoh; to them he gave his laws, constitutions, and ceremonies; to them he gave the land of Canaan; after he had given them judges, and afterwards Saul, he gave David to be king, to whom he gave promise that of the fruit of his loins should one sit forever upon his royal throne. To this same people from time to time he sent prophets, to recall them to the right way of their God, from which sometimes they strayed by idolatry. And although, because of their stubborn contempt for righteousness he was

compelled to give them into the hands of their enemies, as had previously been threatened by the mouth of Moses, so that the holy city was destroyed, the temple burned with fire, and the whole land desolate for seventy years, yet in mercy he restored them again to Jerusalem, where the city and the temple were rebuilt, and they endured against all temptations and assaults of Satan till the Messiah came according to the promise.

## **CHAPTER 6 - The Incarnation of Jesus Christ**

When the fulness of time came God sent his Son, his eternal wisdom, the substance of his own glory, into this world, who took the nature of humanity from the substance of a woman, a virgin, by means of the Holy Ghost. And so was born the "just seed of David," the "Angel of the great counsel of God," the very Messiah promised, whom we confess and acknowledge to be Emmanuel, true God and true man, two perfect natures united and joined in one person. So by our Confession, we condemn the damnable and pestilent heresies of Arius, Marcion, Eutyches, Nestorius, and such others as did either deny the eternity of his Godhead, or the truth of his humanity, or confounded them, or else divided them.

## **CHAPTER 7 - Why the Mediator Had to Be True God and True Man**

We acknowledge and confess that this wonderful union between the Godhead and the humanity in Christ Jesus did arise from the eternal and immutable decree of God from which all our salvation springs and depends.

## **CHAPTER 8 - Election**

That same eternal God and Father, who by grace alone chose us in his Son Christ Jesus before the foundation of the world was laid, appointed him to be our head, our brother, our pastor, and the great bishop of our souls. But since the opposition between the justice of God and our sins was such that no flesh by itself could or might have attained unto God, it behooved the Son of God to descend unto us and take himself a body of our body, flesh of our flesh, and bone of our bone, and so become the Mediator between God and man, giving power to as many as believe in him to be the sons of God; as he himself says, "I ascend to my Father and to your Father, to my God and to your God." By this most holy brotherhood whatever we have lost in Adam is restored to us again. Therefore we are not afraid to call God our Father, not so much because he has created us, which we have in common with the reprobate, as because he has given unto us his only Son to be our brother, and given us grace to acknowledge and embrace him as our only Mediator. Further, it behooved the Messiah and Redeemer to be true God and true man, because he was able to undergo the punishment of our transgressions and to present himself in the presence of his Father's judgment, as in our stead, to suffer for our transgression and disobedience, and by death to overcome him that was the author of death. But because the Godhead alone could not suffer death, and neither could manhood overcome death, he joined both together in one person, that the weakness of one should suffer and be subject to death--which we had deserved--and the infinite and invincible power of the other, that is, of the Godhead, should triumph, and purchase for us life, liberty, and perpetual victory. So we confess, and must undoubtedly believe.

## **CHAPTER 9 - Christ's Death, Passion, and Burial**

That our Lord Jesus offered himself a voluntary sacrifice unto his Father for us, that he suffered contradiction of sinners, that he was wounded and plagued for our transgressions, that he, the clean innocent Lamb of God, was condemned in the presence of an earthly judge, that we should be

absolved before the judgment seat of our God; that he suffered not only the cruel death of the cross, which was accursed by the sentence of God; but also that he suffered for a season the wrath of his Father which sinners had deserved. But yet we avow that he remained the only, well beloved, and blessed Son of his Father even in the midst of his anguish and torment which he suffered in body and soul to make full atonement for the sins of his people. From this we confess and avow that there remains no other sacrifice for sin; if any affirm so, we do not hesitate to say that they are blasphemers against Christ's death and the everlasting atonement thereby purchased for us.

## **CHAPTER 10 - The Resurrection**

We undoubtedly believe, since it was impossible that the sorrows of death should retain in bondage the Author of life, that our Lord Jesus crucified, dead, and buried, who descended into hell, did rise again for our justification, and the destruction of him who was the author of death and its bondage. We know that his resurrection was confirmed by the testimony of his enemies, and by the resurrection of the dead, whose sepulchres did open, and they did rise and appear to many within the city of Jerusalem. It was also confirmed by the testimony of his angels, and by the senses and judgment of his apostles and of others, who had conversation, and did eat and drink with him after his resurrection.

## **CHAPTER 11 - The Ascension**

We do not doubt but that the selfsame body which was born of the virgin, was crucified, dead, and buried, and which did rise again, did ascend into the heavens, for the accomplishment of all things, where in our name and for our comfort he has received all power in heaven and earth, where he sits at the right hand of the Father, having received his kingdom, the only advocate and mediator for us. Which glory, honor, and prerogative, he alone amongst the brethren shall possess till all his enemies are made his footstool, as we undoubtedly believe they shall be in the Last Judgment. We believe that the same Lord Jesus shall visibly return for this Last Judgment as he was seen to ascend. And then, we firmly believe, the time of refreshing and restitution of all things shall come, so that those who from the beginning have suffered violence, injury, and wrong, for righteousness' sake, shall inherit that blessed immortality promised them from the beginning. But, on the other hand, the stubborn, disobedient, cruel persecutors, filthy persons, idolators, and all sorts of the unbelieving, shall be cast into the dungeon of utter darkness, where their worm shall not die, nor their fire be quenched. The remembrance of that day, and of the Judgment to be executed in it, is not only a bridle by which our carnal lusts are restrained but also such inestimable comfort that neither the threatening of worldly princes, nor the fear of present danger or of temporal death, may move us to renounce and forsake that blessed society which we, the members, have with our Head and only Mediator, Christ Jesus: whom we confess and avow to be the promised Messiah, the only Head of his Kirk, our just Lawgiver, our only High Priest, Advocate, and Mediator. To which honors and offices, if man or angel presume to intrude themselves, we utterly detest and abhor them, as blasphemous to our sovereign and supreme Governor, Christ Jesus.

## **CHAPTER 12 - Faith in the Holy Ghost**

Our faith and its assurance do not proceed from flesh and blood, that is to say, from natural powers within us, but are the inspiration of the Holy Ghost; whom we confess to be God, equal with the Father and with his Son, who sanctifies us, and brings us into all truth by his own working, without whom we should remain forever enemies to God and ignorant of his Son, Christ Jesus. For by nature we are so dead, blind, and perverse, that neither can we feel when we are pricked, see the



light when it shines, nor assent to the will of God when it is revealed, unless the Spirit of the Lord Jesus quicken that which is dead, remove the darkness from our minds, and bow our stubborn hearts to the obedience of his blessed will. And so, as we confess that God the Father created us when we were not, as his Son our Lord Jesus redeemed us when we were enemies to him, so also do we confess that the Holy Ghost does sanctify and regenerate us, without respect to any merit proceeding from us, be it before or after our regeneration. To put this even more plainly; as we willingly disclaim any honor and glory from our own creation and redemption, so do we willingly also for our regeneration and sanctification; for by ourselves we are not capable of thinking one good thought, but he who has begun the work in us alone continues us in it, to the praise and glory of his undeserved grace.

### **CHAPTER 13 - The Cause of Good Works**

The cause of good works, we confess, is not our free will, but the Spirit of the Lord Jesus, who dwells in our hearts by true faith, brings forth such works as God has prepared for us to walk in. For we most boldly affirm that it is blasphemy to say that Christ abides in the hearts of those in whom is no spirit of sanctification. Therefore we do not hesitate to affirm that murderers, oppressors, cruel persecutors, adulterers, filthy persons, idolators, drunkards, thieves, and all workers of iniquity, have neither true faith nor anything of the Spirit of the Lord Jesus, so long as they obstinately continue in wickedness. For as soon as the Spirit of the Lord Jesus, whom God's chosen children receive by true faith, takes possession of the heart of any man, so soon does he regenerate and renew him, so that he begins to hate what before he loved, and to love what he hated before. Thence comes that continual battle which is between the flesh and Spirit in God's children, while the flesh and the natural man, being corrupt, lust for things pleasant and delightful to themselves, are envious in adversity and proud in prosperity, and every moment prone and ready to offend the majesty of God. But the Spirit of God, who bears witness to our spirit that we are the sons of God, makes us resist filthy pleasures and groan in God's presence for deliverance from this bondage of corruption, and finally to triumph over sin so that it does not reign in our mortal bodies. Other men do not share this conflict since they do not have God's Spirit, but they readily follow and obey sin and feel no regrets, since they act as the devil and their corrupt nature urge. But the sons of God fight against sin; sob and mourn when they find themselves tempted to do evil; and, if they fall, rise again with earnest and unfeigned repentance. They do these things, not by their own power, but by the power of the Lord Jesus, apart from whom they can do nothing.

### **CHAPTER 14 - The Works Which Are Counted Good Before God**

We confess and acknowledge that God has given to man his holy law, in which not only all such works as displease and offend his godly majesty are forbidden, but also those which please him and which he has promised to reward are commanded. These works are of two kinds. The one is done to the honor of God, the other to the profit of our neighbor, and both have the revealed word of God as their assurance. To have one God, to worship and honor him, to call upon him in all our troubles, to reverence his holy Name, to hear his Word and to believe it, and to share in his holy sacraments, belong to the first kind. To honor father, mother, princes, rulers, and superior powers; to love them, to support them, to obey their orders if they are not contrary to the commands of God, to save the lives of the innocent, to repress tyranny, to defend the oppressed, to keep our bodies clean and holy, to live in soberness and temperance, to deal justly with all men in word and deed, and, finally, to repress any desire to harm our neighbor, are the good works of the second kind, and these are most pleasing and acceptable to God as he has commanded them himself. Acts to the contrary are sins,

which always displease him and provoke him to anger, such as, not to call upon him alone when we have need, not to hear his Word with reverence, but to condemn and despise it, to have or worship idols, to maintain and defend idolatry, lightly to esteem the reverend name of God, to profane, abuse, or condemn the sacraments of Christ Jesus, to disobey or resist any whom God has placed in authority, so long as they do not exceed the bounds of their office, to murder, or to consent thereto, to bear hatred, or to let innocent blood be shed if we can prevent it. In conclusion, we confess and affirm that the breach of any other commandment of the first or second kind is sin, by which God's anger and displeasure are kindled against the proud, unthankful world. So that we affirm good works to be those alone which are done in faith and at the command of God who, in his law, has set forth the things that please him. We affirm that evil works are not only those expressly done against God's command, but also, in religious matters and the worship of God, those things which have no other warrant than the invention and opinion of man. From the beginning God has rejected such, as we learn from the words of the prophet Isaiah and of our master, Christ Jesus, "In vain do they worship Me, teaching the doctrines and commandments of men."

#### **CHAPTER 15 - The Perfection of the Law and The Imperfection of Man**

We confess and acknowledge that the law of God is most just, equal, holy, and perfect, commanding those things which, when perfectly done, can give life and bring man to eternal felicity; but our nature is so corrupt, weak, and imperfect, that we are never able perfectly to fulfill the works of the law. Even after we are reborn, if we say that we have no sin, we deceive ourselves and the truth of God is not in us. It is therefore essential for us to lay hold on Christ Jesus, in his righteousness and his atonement, since he is the end and consummation of the Law and since it is by him that we are set at liberty so that the curse of God may not fall upon us, even though we do not fulfill the Law in all points. For as God the Father beholds us in the body of his Son Christ Jesus, he accepts our imperfect obedience as if it were perfect, and covers our works, which are defiled with many stains, with the righteousness of his Son. We do not mean that we are so set at liberty that we owe no obedience to the Law--for we have already acknowledged its place--but we affirm that no man on earth, with the sole exception of Christ Jesus, has given, gives, or shall give in action that obedience to the Law which the Law requires. When we have done all things we must fall down and unfeignedly confess that we are unprofitable servants. Therefore, whoever boasts of the merits of his own works or puts his trust in works of supererogation, boasts of what does not exist, and puts his trust in damnable idolatry.

#### **CHAPTER 16 - The Kirk**

As we believe in one God, Father, Son, and Holy Ghost, so we firmly believe that from the beginning there has been, now is, and to the end of the world shall be, one Kirk, that is to say, one company and multitude of men chosen by God, who rightly worship and embrace him by true faith in Jesus Christ, who is the only Head of the Kirk, even as it is the body and spouse of Christ Jesus. This Kirk is catholic, that is, universal, because it contains the chosen of all ages, of all realms, nations, and tongues, be they of the Jews or be they of the Gentiles, who have communion and society with God the Father, and with his Son, Christ Jesus, through the sanctification of his Holy Spirit. It is therefore called the communion, not of profane persons, but of saints, who, as citizens of the heavenly Jerusalem, have the fruit of inestimable benefits, one God, one Lord Jesus, one faith, and one baptism. Out of this Kirk there is neither life nor eternal felicity. Therefore we utterly abhor the blasphemy of those who hold that men who live according to equity and justice shall be saved, no matter what religion they profess. For since there is neither life nor salvation without Christ Jesus; so



shall none have part therein but those whom the Father has given unto his Son Christ Jesus, and those who in time come to him, avow his doctrine, and believe in him. (We include the children with the believing parents.) This Kirk is invisible, known only to God, who alone knows whom he has chosen, and includes both the chosen who are departed, the Kirk triumphant, those who yet live and fight against sin and Satan, and those who shall live hereafter.

### **CHAPTER 17 - The Immortality of Souls**

The chosen departed are in peace, and rest from their labors; not that they sleep and are lost in oblivion as some fanatics hold, for they are delivered from all fear and torment, and all the temptations to which we and all God's chosen are subject in this life, and because of which we are called the Kirk militant. On the other hand, the reprobate and unfaithful departed have anguish, torment, and pain which cannot be expressed. Neither the one nor the other is in such sleep that they feel no joy or torment, as is testified by Christ's parable in St. Luke XVI, his words to the thief, and the words of the souls crying under the altar, "O Lord, thou that art righteous and just, how long shalt thou not revenge our blood upon those that dwell in the earth?"

### **CHAPTER 18 - The Notes by Which the True Kirk Shall Be Determined From The False, and Who Shall Be Judge of Doctrine**

Since Satan has labored from the beginning to adorn his pestilent synagogue with the title of the Kirk of God, and has incited cruel murderers to persecute, trouble, and molest the true Kirk and its members, as Cain did to Abel, Ishmael to Isaac, Esau to Jacob, and the whole priesthood of the Jews to Christ Jesus himself and his apostles after him. So it is essential that the true Kirk be distinguished from the filthy synagogues by clear and perfect notes lest we, being deceived, receive and embrace, to our own condemnation, the one for the other. The notes, signs, and assured tokens whereby the spotless bride of Christ is known from the horrible harlot, the false Kirk, we state, are neither antiquity, usurped title, lineal succession, appointed place, nor the numbers of men approving an error. For Cain was before Abel and Seth in age and title; Jerusalem had precedence above all other parts of the earth, for in it were priests lineally descended from Aaron, and greater numbers followed the scribes, pharisees, and prests, than unfeignedly believed and followed Christ Jesus and his doctrine . . . and yet no man of judgment, we suppose, will hold that any of the forenamed were the Kirk of God. The notes of the true Kirk, therefore, we believe, confess, and avow to be: first, the true preaching of the Word of God, in which God has revealed himself to us, as the writings of the prophets and apostles declare; secondly, the right administration of the sacraments of Christ Jesus, with which must be associated the Word and promise of God to seal and confirm them in our hearts; and lastly, ecclesiastical discipline uprightly ministered, as God's Word prescribes, whereby vice is repressed and virtue nourished. Then wherever these notes are seen and continue for any time, be the number complete or not, there, beyond any doubt, is the true Kirk of Christ, who, according to his promise, is in its midst. This is not that universal Kirk of which we have spoken before, but particular Kirks, such as were in Corinth, Galatia, Ephesus, and other places where the ministry was planted by Paul and which he himself called Kirks of God. Such Kirks, we the inhabitants of the realm of Scotland confessing Christ Jesus, do claim to have in our cities, towns, and reformed districts because of the doctrine taught in our Kirks, contained in the written Word of God, that is, the Old and New Testaments, in those books which were originally reckoned as canonical. We affirm that in these all things necessary to be believed for the salvation of man are sufficiently expressed. The interpretation of Scripture, we confess, does not belong to any private or public person, nor yet to any Kirk for pre-eminence or precedence, personal or local, which it has

above others, but pertains to the Spirit of God by whom the Scriptures were written. When controversy arises about the right understanding of any passage or sentence of Scripture, or for the reformation of any abuse within the Kirk of God, we ought not so much to ask what men have said or done before us, as what the Holy Ghost uniformly speaks within the body of the Scriptures and what Christ Jesus himself did and commanded. For it is agreed by all that the Spirit of God, who is the Spirit of unity, cannot contradict himself. So if the interpretation or opinion of any theologian, Kirk, or council, is contrary to the plain Word of God written in any other passage of the Scripture, it is most certain that this is not the true understanding and meaning of the Holy Ghost, although councils, realms, and nations have approved and received it. We dare not receive or admit any interpretation which is contrary to any principal point of our faith, or to any other plain text of Scripture, or to the rule of love.

### **CHAPTER 19 - The Authority of the Scriptures**

As we believe and confess the Scriptures of God sufficient to instruct and make perfect the man of God, so do we affirm and avow their authority to be from God, and not to depend on men or angels. We affirm, therefore, that those who say the Scriptures have no other authority save that which they have received from the Kirk are blasphemous against God and injurious to the true Kirk, which always hears and obeys the voice of yer own Spouse and Pastor, but takes not upon her to be mistress over the same.

### **CHAPTER 20 - General Councils, Their Power, Authority, and the Cause of Their Summoning**

As we do not rashly condemn what good men, assembled together in general councils lawfully gathered, have set before us; so we do not receive uncritically whatever has been declared to men under the name of the general councils, for it is plain that, being human, some of them have manifestly erred, and that in matters of great weight and importance. So far then as the council confirms its decrees by the plain Word of God, so far do we reverence and embrace them. But if men, under the name of a council, pretend to forge for us new articles of faith, or to make decisions contrary to the Word of God, then we must utterly deny them as the doctrine of devils, drawing our souls from the voice of the one God to follow the doctrines and teachings of men. The reason why the general councils met was not to make any permanent law which God had not made before, nor yet to form new articles for our belief, nor to give the Word of God authority; much less to make that to be his Word, or even the true interpretation of it, which was not expressed previously by his holy will in his Word; but the reason for councils, at least of those that deserve that name, was partly to refute heresies, and to give public confession of their faith to the generations following, which they did by the authority of God's written Word, and not by any opinion or prerogative that they could not err by reason of their numbers. This, we judge, was the primary reason for general councils. The second was that good policy and order should be constituted and observed in the Kirk where, as in the house of God, it becomes all things to be done decently and in order. Not that we think any policy or order of ceremonies can be appointed for all ages, times, and places; for as ceremonies which men have devised are but temporal, so they may, and ought to be, changed, when they foster superstition rather than edify the Kirk.

### **CHAPTER 21 - The Sacraments**

As the fathers under the Law, besides the reality of the sacrifices, had two chief sacraments, that is, circumcision and the passover, and those who rejected these were not reckoned among God's people; so do we acknowledge and confess that now in the time of the gospel we have two chief

sacraments, which alone were instituted by the Lord Jesus and commanded to be used by all who will be counted members of his body, that is, Baptism and the Supper or Table of the Lord Jesus, also called the Communion of His Body and Blood. These sacraments, both of the Old Testament and of the New, were instituted by God not only to make a visible distinction between his people and those who were without the Covenant, but also to exercise the faith of his children and, by participation of these sacraments, to seal in their hearts the assurance of his promise, and of that most blessed conjunction, union, and society, which the chosen have with their Head, Christ Jesus. And so we utterly condemn the vanity of those who affirm the sacraments to be nothing else than naked and bare signs. No, we assuredly believe that by Baptism we are engrafted into Christ Jesus, to be made partakers of his righteousness, by which our sins are covered and remitted, and also that in the Supper rightly used, Christ Jesus is so joined with us that he becomes the very nourishment and food for our souls. Not that we imagine any transubstantiation of bread into Christ's body, and of wine into his natural blood, as the Romanists have perniciously taught and wrongly believed; but this union and conjunction which we have with the body and blood of Christ Jesus in the right use of the sacraments is wrought by means of the Holy Ghost, who by true faith carries us above all things that are visible, carnal, and earthly, and makes us feed upon the body and blood of Christ Jesus, once broken and shed for us but now in heaven, and appearing for us in the presence of his Father. Notwithstanding the distance between his glorified body in heaven and mortal men on earth, yet we must assuredly believe that the bread which we break is the communion of Christ's body and the cup which we bless the communion of his blood. Thus we confess and believe without doubt that the faithful, in the right use of the Lord's Table, do so eat the body and drink the blood of the Lord Jesus that he remains in them and they in him; they are so made flesh of his flesh and bone of his bone that as the eternal Godhood has given to the flesh of Christ Jesus, which by nature was corruptible and mortal, life and immortality, so the eating and drinking of the flesh and blood of Christ Jesus does the like for us. We grant that this is neither given to us merely at the time nor by the power and virtue of the sacrament alone, but we affirm that the faithful, in the right use of the Lord's Table, have such union with Christ Jesus as the natural man cannot apprehend. Further we affirm that although the faithful, hindered by negligence and human weakness, do not profit as much as they ought in the actual moment of the Supper, yet afterwards it shall bring forth fruit, being living seed sown in good ground; for the Holy Spirit, who can never be separated from the right institution of the Lord Jesus, will not deprive the faithful of the fruit of that mystical action. Yet all this, we say again, comes of that true faith which apprehends Christ Jesus, who alone makes the sacrament effective in us. Therefore, if anyone slanders us by saying that we affirm or believe the sacraments to be symbols and nothing more, they are libelous and speak against the plain facts. On the other hand we readily admit that we make a distinction between Christ Jesus in his eternal substance and the elements of the sacramental signs. So we neither worship the elements, in place of that which they signify, nor yet do we despise them or undervalue them, but we use them with great reverence, examining ourselves diligently before we participate, since we are assured by the mouth of the apostle that "whoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

## **CHAPTER 22 - The Right Administration of the Sacraments**

Two things are necessary for the right administration of the sacraments. The first is that they should be ministered by lawful ministers, and we declare that these are men appointed to preach the Word, unto whom God has given the power to preach the gospel, and who are lawfully called by some Kirk. The second is that they should be ministered in the elements and manner which God has appointed.

Othewise they cease to be the sacraments of Christ Jesus. This is why we abandon the teaching of the Roman Church and withdraw from its sacraments; firstly, because their ministers are not true ministers of Christ Jesus (indeed they even allow women, whom the Holy Ghost will not permit to preach in the congregation to baptize) and, secondly, because they have so adulterated both the sacraments with their own additions that no part of Christ's original act remains in its original simplicity. The addition of oil, salt, spittle, and such like in baptism, are merely human additions. To adore or venerate the sacrament, to carry it through streets and towns in procession, or to reserve it in a special case, is not the proper use of Christ's sacrament but an abuse of it. Christ Jesus said, "Take ye, eat ye," and "Do this in remembrance of Me." By these words and commands he sanctified bread and wine to be the sacrament of his holy body and blood, so that the one should be eaten and that all should drink of the other, and not that they should be reserved for worship or honored as God, as the Romanists do. Further, in withdrawing one part of the sacrament--the blessed cup--from the people, they have committed sacrilege. Moreover, if the sacraments are to be rightly used it is essential that the end and purpose of their institution should be understood, not only by the minister but also by the recipients. For if the recipient does not understand what is being done, the sacrament is not being rightly used, as is seen in the case of the Old Testament sacrifices. Similarly, if the teacher teaches false doctrine which is hateful to God, even though the sacraments are his own ordinance, they are not rightly used, since wicked men have used them for another end than what God had commanded. We affirm that this has been done to the sacraments in the Roman Church, for there the whole action of the Lord Jesus is adulterated in form, purpose, and meaning. What Christ Jesus did, and commanded to be done, is evident from the Gospels and from St. Paul; what the priest does at the altar we do not need to tell. The end and purpose of Christ's institution, for which it should be used, is set forth in the words, "Do this in remembrance of Me," and "For as often as ye eat this bread and drink this cup ye do show"--that is, extol, preach, magnify, and praise--"the Lord's death, till He come." But let the words of the mass, and their own doctors and teachings witness, what is the purpose and meaning of the mass; it is that, as mediators between Christ and his Kirk, they should offer to God the Father, a sacrifice in propitiation for the sins of the living and of the dead. This doctrine is blasphemous to Christ Jesus and would deprive his unique sacrifice, once offered on the cross for the cleansing of all who are to be sanctified, of its sufficiency; so we detest and renounce it.

### **CHAPTER 23 - To Whom Sacraments Appertain**

We hold that baptism applies as much to the children of the faithful as to those who are of age and discretion, and so we condemn the error of the Anabaptists, who deny that children should be baptized before they have faith and understanding. But we hold that the Supper of the Lord is only for those who are of the household of faith and can try and examine themselves both in their faith and their duty to their neighbors. Those who eat and drink at that holy table without faith, or without peace and goodwill to their brethren, eat unworthily. This is the reason why ministers in our Kirk make public and individual examination of those who are to be admitted to the table of the Lord Jesus.

### **CHAPTER 24 - The Civil Magistrate**

We confess and acknowledge that empires, kingdoms, dominions, and cities are appointed and ordained by God; the powers and authorities in them, emperors in empires, kings in their realms, dukes and princes in their dominions, and magistrates in cities, are ordained by God's holy ordinance for the manifestation of his own glory and for the good and well being of all men. We hold

that any men who conspire to rebel or to overturn the civil powers, as duly established, are not merely enemies to humanity but rebels against God's will. Further, we confess and acknowledge that such persons as are set in authority are to be loved, honored, feared, and held in the highest respect, because they are the lieutenants of God, and in their councils God himself doth sit and judge. They are the judges and princes to whom God has given the sword for the praise and defense of good men and the punishment of all open evil doers. Moreover, we state the preservation and purification of religion is particularly the duty of kings, princes, rulers, and magistrates. They are not only appointed for civil government but also to maintain true religion and to suppress all idolatry and superstition. This may be seen in David, Jehosaphat, Hezekiah, Josiah, and others highly commended for their zeal in that cause.

Therefore we confess and avow that those who resist the supreme powers, so long as they are acting in their own spheres, are resisting God's ordinance and cannot be held guiltless. We further state that so long as princes and rulers vigilantly fulfill their office, anyone who denies them aid, counsel, or service, denies it to God, who by his lieutenant craves it of them.

## **CHAPTER 25 - The Gifts Freely Given to the Kirk**

Although the Word of God truly preached, the sacraments rightly ministered, and discipline executed according to the Word of God, are certain and infallible signs of the true Kirk, we do not mean that every individual person in that company is a chosen member of Christ Jesus. We acknowledge and confess that many weeds and tares are sown among the corn and grow in great abundance in its midst, and that the reprobate may be found in the fellowship of the chosen and may take an outward part with them in the benefits of the Word and sacraments. But since they only confess God for a time with their mouths but not with their hearts, they lapse, and do not continue to the end. Therefore they do not share the fruits of Christ's death, resurrection, and ascension. But such as unfeignedly believe with the heart and boldly confess the Lord Jesus with their mouths shall certainly receive his gifts. Firstly, in this life, they shall receive remission of sins and that be faith in Christ's blood alone; for though sin shall remain and continually abide in our mortal bodies, yet it shall not be counted against us, but be pardoned, and covered with Christ's righteousness. Secondly, in the general judgment, there shall be given to every man and woman resurrection of the flesh. The seas shall give up her dead, and the earth those who are buried within her. Yea, the Eternal, our God, shall stretch out his hand on the dust, and the dead shall arise incorruptible, and in the very substance of the selfsame flesh which every man now bears, to receive according to their works, glory or punishment. Such as now delight in vanity, cruelty, filthiness, superstition, or idolatry, shall be condemned to the fire unquenchable, in which those who now serve the devil in all abominations shall be tormented forever, both in body and in spirit. But such as continue in well doing to the end, boldly confessing the Lord Jesus, shall receive glory, honor, and immortality, we constantly believe, to reign forever in life everlasting with Christ Jesus, to whose glorified body all his chosen shall be made like, when he shall appear again in judgment and shall render up the Kingdom to God his Father, who then shall be and ever shall remain, all in all things, God blessed forever. To whom, with the Son and the Holy Ghost, be all honor and glory, now and ever. Amen.

Arise, O Lord, and let thine enemies be confounded; let them flee from thy presence that hate thy godly Name. Give thy servants strength to speak thy Word with boldness, and let all nations cleave to the true knowledge of thee. Amen.



## **The Second Helvetic Confession**

### **CHAPTER 1 - Of The Holy Scripture Being The True Word of God**

**CANONICAL SCRIPTURE.** We believe and confess the canonical Scriptures of the holy prophets and apostles of both Testaments to be the true Word of God, and to have sufficient authority of themselves, not of men. For God himself spoke to the fathers, prophets, apostles, and still speaks to us through the Holy Scriptures. And in this Holy Scripture, the universal Church of Christ has the most complete exposition of all that pertains to a saving faith, and also to the framing of a life acceptable to God; and in this respect it is expressly commanded by God that nothing be either added to or taken from the same.

**SCRIPTURE TEACHES FULLY ALL GODLINESS.** We judge, therefore, that from these Scriptures are to be derived true wisdom and godliness, the reformation and government of churches; as also instruction in all duties of piety; and, to be short, the confirmation of doctrines, and the rejection of all errors, moreover, all exhortations according to that word of the apostle, "All scripture is inspired by God and profitable for teaching, for reproof," etc. (II Timothy 3:16-17). Again, "I am writing these instructions to you," says the apostle to Timothy, "So that you may know how one ought to behave in the household of God," etc. (I Timothy 3:14-15). **SCRIPTURE IS THE WORD OF GOD.** Again, the selfsame apostle to the Thessalonians: "When," says he, "You received the word of God which you heard from us, you accepted it, not as the word of men but as what it really is, the Word of God," etc. (I Thess. 2:13) For the Lord himself has said in the gospel, "It is not you who speak, but the Spirit of my Father speaking through you"; therefore "He who hears you hears me, and he who rejects me rejects him who sent me" (Matt. 10:20; Luke 10:16; John 13:20)

**THE PREACHING OF THE WORD OF GOD IS THE WORD OF GOD.** Wherefore when this Word of God is now preached in the church by preachers lawfully called, we believe that the very Word of God is proclaimed, and received by the faithful; and that neither any other Word of God is to be invented nor is to be expected from heaven: and that now the Word itself which is preached is to be regarded, not the minister that preaches; for even if he be evil and a sinner, nevertheless the Word of God remains still true and good.

Neither do we think that therefore the outward preaching is to be thought as fruitless because the instruction in true religion depends on the inward illumination of the Spirit, or because it is written "And no longer shall each man teach his neighbor..., for they shall all know me" (Jer. 31:34), And "Neither he who plants nor he that waters is anything, but only God who gives the growth" (I Cor. 3:7). For although "No one can come to Christ unless he be drawn by the Father" (John 6:44), And unless the Holy Spirit inwardly illumines him, yet we know that it is surely the will of God that his Word should be preached outwardly also. God could indeed, by his Holy Spirit, or by the ministry of an angel, without the ministry of St. Peter, have taught Cornelius in the Acts; but, nevertheless, he refers him to Peter, of whom the angel speaking says, "He shall tell you what you ought to do."

**INWARD ILLUMINATION DOES NOT ELIMINATE EXTERNAL PREACHING.** For he that

illuminates inwardly by giving men the Holy Spirit, the same one, by way of commandment, said unto his disciples, "Go into all the world, and preach the gospel to the whole creation" (Mark 16:15). And so in Phillippi, Paul preached the word outwardly to Lydia, a seller of purple goods; but the Lord inwardly opened the woman's heart (Acts 16:14). And the same Paul, after a beautiful development of his thought, in Romans 10:17 at length comes to the conclusion, "So faith comes from hearing and hearing from the Word of God by the preaching of Christ."

At the same time we recognize that God can illuminate whom and when he will, Even without the external ministry, for that is in his power; but we speak of the usual way of instructing men, delivered unto us from God, both by commandment and examples.

HERESIES. We therefore detest all the heresies of Artemon, the Manichaeans, the Valentinians, of Cerdon, and the Marcionites, who deny that the Scriptures proceeded from the Holy Spirit; or did not accept some parts of them, or interpolated and corrupted them.

APOCRYPHA. And yet we do not conceal the fact that certain books of the Old Testament were by the ancient authors called apocryphal, and by the others ecclesiastical; in as much as some would have them read in the churches, but not advanced as an authority from which the faith is to be established. As Augustine also, in his *De Civitate Dei*, book 18, ch. 38, remarks that "In the books of the Kings, the names and books of certain prophets are cited"; but he adds that "They are not in the canon"; and that "those books which we have suffice unto godliness."

## **CHAPTER 2 - Of Interpreting The Holy Scripture; and of Fathers, Councils, and Traditions**

THE TRUE INTERPRETATION OF SCRIPTURE. The apostle Peter has said that the Holy Scriptures are not of private interpretation (2 Pet. 1:20), and thus we do not allow all possible interpretations. Nor consequently do we acknowledge as the true or genuine interpretation of the Scriptures what is called the conception of the Roman Church, that is, what the defenders of the Roman Church plainly maintain should be thrust upon all for acceptance. But we hold that the interpretation of the Scripture to be orthodox and genuine which is gleaned from the Scriptures themselves (from the nature of the language in which they were written, likewise according to the circumstances in which they were set down, and expounded in the light of and unlike passages and of many and clearer passages) and which agree with the rule of faith and love, and contributes much to the glory of God and man's salvation.

INTERPRETATIONS OF THE HOLY FATHERS. Wherefore we do not despise the interpretations of the holy Greek and Latin fathers, nor reject their disputations and treatises concerning sacred matters as far as they agree with the Scriptures; but we modestly dissent from them when they are found to set down things differing from, or altogether contrary to, the Scriptures. Neither do we think that we do them any wrong in this matter; seeing that they all, with one consent, will not have their writings equated with the canonical Scriptures,

but command us to prove how far they agree or disagree with them, and to accept what is in agreement and to reject what is in disagreement.

COUNCILS. And in the same order also we place the decrees and canons of councils.

Wherefore we do not permit ourselves, in controversies about religion or matters of faith, to urge our case with only the opinions of the fathers or decrees of councils; much less by received customs, or by the large number of those who share the same opinion, or by the prescription of a long time. Who Is The Judge? Therefore, we do not admit any other judge than God himself, who proclaims by the Holy Scriptures what is true, what is false, what is to be followed, or what to be avoided. So we do assent to the judgments of spiritual men which are drawn from the Word of God. Certainly Jeremiah and other prophets vehemently condemned the assemblies of priests which were set up against the law of God; and diligently admonished us that we should not listen to the fathers, or tread in their path who, walking in their own inventions, swerved from the law of God.

TRADITIONS OF MEN. Likewise we reject human traditions, even if they be adorned with high-sounding titles, as though they were divine and apostolical, delivered to the Church by the living voice of the apostles, and, as it were, through the hands of apostolical men to succeeding bishops which, when compared with the Scriptures, disagree with them; and by their disagreement show that they are not Apostolic at all. For as the apostles did not contradict themselves in doctrine, so the apostolic men did not set forth things contrary to the apostles. On the contrary, it would be wicked to assert that the apostles by a living voice delivered anything contrary to their writings. Paul affirms expressly that he taught the same things in all churches (I Cor. 4:17). And, again, "For we write you nothing but what you can read and understand." (II Cor. 1:13). Also, in another place, he testifies that he and his disciples - that is, apostolic men - walked in the same way, and jointly by the same Spirit did all things (II Cor. 12:18). Moreover, the Jews in former times had the traditions of their elders; but these traditions were severely rejected by the Lord, indicating that the keeping of them hinders God's law, and that God is worshipped in vain by such traditions (Matt. 15:1 ff.; Mark 7:1 ff.).

### **CHAPTER 3 - Of God, His Unity and Trinity**

GOD IS ONE. We believe and teach that God is one in essence or nature, subsisting in himself, all sufficient in himself, invisible, incorporeal, immense, eternal, Creator of all things both visible and invisible, the greatest good, living, quickening and preserving all things, omnipotent and supremely wise, kind and merciful, just and true. Truly we detest many gods because it is expressly written: "The Lord your God is one Lord" (Deut.6:4). "I am the Lord your God. You shall have no other gods before me" (Ex. 20:2-3). "I am the Lord, and there is no other god besides me. Am I not the Lord, and there is no other God beside me? A righteous God and a Savior; there is none besides me" ((Isa. 45:5, 21). "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Ex. 34:6).



GOD IS THREE. Notwithstanding we believe and teach that the same immense, one and indivisible God is in person inseparably and without confusion distinguished as Father, Son and Holy Spirit so, as the Father has begotten the Son from eternity, the Son is begotten by an ineffable generation, and the holy Spirit truly proceeds from them both, and the same from eternity and is to be worshipped with both.

Thus there are not three gods, but three persons, consubstantial, coeternal, and coequal; distinct with respect to hypostases, and with respect to order, the one preceding the other yet without any inequality. For according to the nature or essence they are so joined together that they are one God, and the divine nature is common to the Father, Son and Holy Spirit.

For Scripture has delivered to us a manifest distinction of persons, the angel saying, among other things, to the Blessed Virgin, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God" (Luke 1:35). And also in the baptism of Christ a voice is heard from heaven concerning Christ, saying, "This is my beloved Son" (Matt. 3:17). The Holy Spirit also appeared in the form of a dove (John 1:32). And when the Lord himself commanded the apostles to baptize, he commanded them to baptize "in the name of the Father, and the Son, and the Holy Spirit" (Matt. 28:19). Elsewhere in the Gospel he said: "The Father will send the Holy Spirit in my name" (John 14:26), and again he said: "When the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me," etc. (John 15:26). In short, we receive the Apostles' Creed because it delivers to us the true faith.

HERESIES. Therefore we condemn the Jews and Mohammedans, and all those who blaspheme that sacred and adorable Trinity. We also condemn all heresies and heretics who teach that the Son and Holy Spirit are God in name only, and also that there is something created and subservient, or subordinate to another in the Trinity, and that there is something unequal in it, a greater or a less, something corporeal or corporeally conceived, something different with respect to character or will, something mixed or solitary, as if the Son and Holy Spirit were the affections and properties of one God the Father, as the Monarchians, Novatians, Praxeas, Patripassians, Sabellius, Paul of Samosata, Aetius, Macedonius, Anthropomorphites, Arius, and such like, have thought.

#### **CHAPTER 4 - Of Idols or Images of God, Christ and The Saints**

IMAGES OF GOD. Since God as Spirit is in essence invisible and immense, he cannot really be expressed by any art or image. For this reason we have no fear pronouncing with Scripture that images of God are mere lies. Therefore we reject not only the idols of the Gentiles, but also the images of Christians.

IMAGES OF CHRIST. Although Christ assumed human nature, yet he did not on that account assume it in order to provide a model for carvers and painters. He denied that he had come "to abolish the law and the prophets" (Matt. 5:17). But images are forbidden by the law and the prophets" (Deut. 4:15; Isa. 44:9). He

denied that his bodily presence would be profitable for the Church, and promised that he would be near us by his Spirit forever (John 16:7). Who, therefore, would believe that a shadow or likeness of his body would contribute any benefit to the pious? (II Cor. 5:5). Since he abides in us by his Spirit, we are therefore the temple of God (I Cor. 3:16). But "what agreement has the temple of God with idols?" (II Cor. 6:16).

IMAGES OF SAINTS. And since the blessed spirits and saints in heaven, while they lived here on earth, rejected all worship of themselves (Acts 3:12 f.; 14:11 ff.; Rev. 14:7; 22:9) and condemned images, shall anyone find it likely that the heavenly saints and angels are pleased with their own images before which men kneel, uncover their heads, and bestow other honors?

But in fact in order to instruct men in religion and to remind them of divine things and of their salvation, the Lord commanded the preaching of the Gospel (Mark 16:15) - not to paint and to teach the laity by means of pictures.

Moreover, he instituted sacraments, but nowhere did he set up images.

THE SCRIPTURES OF THE LAITY. Furthermore, wherever we turn our eyes, we see the living and true creatures of God which, if they be observed, as is proper, make a much more vivid impression on the beholders than all images or vain, motionless, feeble and dead pictures made by men, of which the prophet truly said: "They have eyes, but do not see" (Ps. 115:5).

LACTANTIUS. Therefore we approved the judgment of Lactantius, and ancient writer, who says: "Undoubtedly no religion exists where there is an image."

EPIPHANIUS AND JEROME. We also assert that the blessed bishop Epiphanius did right when, finding on the doors of a church a veil on which was painted a picture supposedly of Christ or some saint, he ripped it down and took it away, because to see a picture of a man hanging in the Church of Christ was contrary to the authority of Scripture. Wherefore he charged that from henceforth no such veils, which were contrary to our religion, should be hung in the Church of Christ, and that rather such questionable things, unworthy of the Church of Christ and the faithful people, should be removed. Moreover, we approve of this opinion of St. Augustine concerning true religion: "Let not the worship of the works of men be a religion for us. For the artists themselves who make such things are better; yet we ought not to worship them" (De Vera Religione, cap. 55).

## **CHAPTER 5 - Of The Adoration, Worship and Invocation of God Through The Only Mediator Jesus Christ**

GOD ALONE IS TO BE ADORED AND WORSHIPPED. We teach that the true God alone is to be adored and worshipped. This honor we impart to none other, according to the commandment of the Lord, "You shall worship the Lord your God and him only shall you serve" (Math. 4:10). Indeed, all the prophets severely inveighed against the people of Israel whenever they adored and worshipped strange gods, and not the only true God. But we teach that God is to be adored and worshipped as he himself has taught us to worship, namely, "in spirit and in truth" (John 4:23 f.), not with any superstition, but with sincerity, according to his Word; lest

at anytime he should say to us: "Who has required these things from your hands?" (Isa. 1:12; Jer. 6:20). For Paul also says: "God is not served by human hands, as though he needed anything," etc. (Acts 17:25).

**GOD ALONE IS TO BE INVOKED THROUGH THE MEDIATION OF CHRIST ALONE.** In all crises and trials of our life we call upon him alone, and that by the mediation of our only mediator and intercessor, Jesus Christ. For we have been explicitly commanded: "Call upon me in the day of trouble; I will deliver you, and you shall glorify me" (Ps. 1:15). Moreover, we have a most generous promise from the Lord Who said: "If you ask anything of the Father, he will give it to you" (John 16:23), and: "Come to me, all who labor and are heavy laden and I will give you rest: (Matt 11:28). And since it is written: "How are men to call upon him in whom they have not believed?" (Rom. 10:14), and since we do believe in God alone, we assuredly call upon him alone, and we do so through Christ. For as the apostle says, "There is one God and there is one mediator between God and men, the man Christ Jesus? (I Tim. 2:5), and, "If any one does sin, we have an advocate with the Father, Jesus Christ the righteous," etc. (I John 2:1).

**THE SAINTS ARE NOT TO BE ADORED, WORSHIPPED OR INVOKED.** For this reason we do not adore, worship, or pray to the saints in heaven, or to other gods, and we do not acknowledge them as our intercessors or mediators before the Father in heaven. For God and Christ the Mediator are sufficient for us; neither do we give to others the honor that is due to God alone and to his Son, because he has expressly said: "My glory I give to no other: (Isa. 42:8), and because Peter has said: "There is no other name under heaven given among men by which we must be saved," except the name of Christ (Acts 4:12). In him, those who give their assent by faith do not seek anything outside Christ.

**THE DUE HONOR TO BE RENDERED TO THE SAINTS.** At the same time we do not despise the saints or think basely of them. For we acknowledge them to be living members of Christ and friends of God who have gloriously overcome the flesh and the world. Hence we love them as brothers, and also honor them; yet not with any kind of worship but by an honorable opinion of them and just praises of them. We also imitate them. For with ardent longings and supplications we earnestly desire to be imitators of their faith and virtues, to share eternal salvation with them, to dwell eternally with them in the presence of God, and to rejoice with them in Christ. And in this respect we approve of the opinion of St. Augustine in De Vera Religione: "Let not our religion be the cult of men who have died. For if they have lived holy lives, they are not to be thought of as seeking such honors; on the contrary, they want us to worship him by whose illumination they rejoice that we are fellow-servants of his merits. They are therefore to be honored by the way of imitation, but not to be adored in a religious manner," etc.

**RELICS OF THE SAINTS.** Much less do we believe that the relics of the saints are to be adored and revered. Those ancient saints seemed to have sufficiently honored their dead when they decently committed their remains to the earth after the spirit had ascended on high. And they thought that the most noble relics of their ancestors were their virtues, their doctrine, and their faith. Moreover, as they commend these "relics" when praising the dead, so they strive to copy

them during their life on earth.

**SWEARING BY GOD'S NAME ALONE.** These ancient men did not swear except by the name of the only God, Yahweh, as prescribed by the divine law. Therefore, as it is forbidden to swear by the names of strange gods (Ex. 23:13; Deut. 10:20), so we do not perform oaths to the saints that are demanded of us. We therefore reject in all these matters a doctrine that ascribes much too much to the saints in heaven.

## **CHAPTER 6 - Of the Providence of God**

**ALL THINGS ARE GOVERNED BY THE PROVIDENCE OF GOD.** We believe that all things in heaven and on earth, and in all creatures, are preserved and governed by the providence of this wise, eternal and almighty God. For David testifies and says: "The Lord is high above all nations, and his glory above the heavens! Who is like the Lord our God, who is seated on high, who looks far down upon the heavens and the earth?" (Ps. 113:4 ff.). Again: "Thou searchest out...all my ways. Even before a word is on my tongue, lo, O Lord, Thou knowest it altogether" (Ps. 139:3 f.). Paul also testifies and declares: "In him we live and move and have our being" (Acts 17:28), and "from him and through him and to him are all things" (Rom. 11:36). Therefore Augustine most truly and according to Scripture declared in his book *De Agone Christi*, cap. 8, "The Lord said, 'Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will' " (Matt. 10:29). By speaking thus he wanted to show that what men regard as of least value is governed by God's omnipotence. For he who is the truth says that the birds of the air are fed by him and lilies of the field are clothed by him; he also says that the hairs of our head are numbered (Matt. 6:26 ff.).

**THE EPICUREANS.** We therefore condemn the Epicureans who deny the providence of God, and all those who blasphemously say that God is busy with the heavens and neither sees nor cares about us and our affairs. David, the royal prophet, also condemned this when he said: "O Lord, how long shall the wicked exult? They say, 'The Lord does not see; the God of Jacob does not perceive.' Understand, O dullest of the people! Fools, when will you be wise? He who planted the ear, does he not hear? He who formed the eye, does he not see?" (Ps. 94:3, 7-9).

**MEANS NOT TO BE DESPISED.** Nevertheless, we do not spurn as useless the means by which divine providence works, but we teach that we are to adapt ourselves to them in so far as they are recommended to us in the Word of God. Wherefore we disapprove of the rash statements of those who say that if all things are managed by the providence of God, then our efforts and endeavors are in vain. It will be sufficient if we leave everything to the governance of divine providence, and we will not have to worry about anything or do anything. For although Paul understood that he sailed under the providence of God who had said to him: "You must bear witness also at Rome" (Acts 23:11), and in addition had given him the promise, "There will be no loss of life among you...and not a hair is to perish from the head of any of you" (Acts 27:22,34), yet when the sailors were nevertheless thinking about abandoning ship the same Paul said to the

centurion and the soldiers: "Unless these men stay in the ship, you cannot be saved" (Acts 27:31). For God, who has appointed to everything its end, has ordained the beginning and the means by which it reaches its goal. The heathen ascribe things to blind fortune and uncertain chance. But St. James does not want us to say: "Today or tomorrow we will go into such and such a town and trade," but adds: "Instead you ought to say, 'If the Lord wills, we shall live and we shall do this or that'" (James 4:13, 15). And Augustine says: "Everything which to vain men seems to happen in nature by accident, occurs only by his Word, because it happens only at his command" (Enarrationes in Psalmos 148). Thus it seemed to happen by mere chance when Saul, while seeking his father's asses, unexpectedly fell in with the prophet Samuel. But previously the Lord had said to the prophet: "Tomorrow I will send to you a man from the land of Benjamin" (I Sam 9:15).

## **CHAPTER 7 - Of The Creation of All Things: Of Angels, the Devil, and Man**

**GOD CREATED ALL THINGS.** This good and almighty God created all things, both visible and invisible, by his co-eternal Word, and preserves them by his co-eternal Spirit, as David testified when he said: "By the word of the Lord the heavens were made, and all their host by the breath of his mouth" (Ps. 33:6). And, as Scripture says, everything that God had made was very good, and was made for the profit and use of man. Now we assert that all those things proceed from one beginning. **MANICHAEANS AND MARCIONITES.** Therefore, we condemn the Manichaeans and Marcionites who impiously imagined two substances and natures, one good and the other evil; also two beginnings and two gods contrary to each other, a good and an evil one.

**OF ANGELS AND THE DEVIL.** Among all creatures, angels and men are most excellent. Concerning angels, Holy Scripture declares: "who makest the winds thy messengers, fire and flame thy ministers" (Ps 104:4). Also it says: "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" (Heb. 1:14). Concerning the Devil, the Lord Jesus Himself testifies: "He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies" (John 8:44).

Consequently we teach that some angels persisted in obedience and were appointed for faithful service to God and men, but others fell of their own free will and were cast into destruction, becoming enemies of all good and of the faithful, etc....

**OF MAN.** Now concerning, Scripture says that in the beginning he was made good according to the image and likeness of God; that God placed him in paradise and made all thing subject to him (Gen. chp 2). This is what David magnificently sets forth in Psalm 8. Moreover, God gave him a wife and blessed them. We also affirm that man consists of two different substances in one person: an immortal soul which, when separate from the body, neither sleeps nor dies, and a mortal body which will nevertheless be raised up from the dead at the last judgement, in order that then the whole man, either in life or in death, abide forever.

THE SECTS. We condemn all who ridicule or by subtle arguments cast doubt upon the immortality of the soul, or who say that the soul sleeps or is a part of God. In short, we condemn all opinions of all men, however many, that depart from what has been delivered unto us by the Holy Scriptures in the Apostolic Church of Christ concerning creation, angels, and demons, and man.

## CHAPTER 8 - Of Man's Fall, Sin and the Cause of Sin

THE FALL OF MAN. In the beginning, man was made according to the image of God, in righteousness and true holiness, good and upright. But when at the instigation of the serpent and by his own fault he abandoned goodness and righteousness, he became subject to sin, death and various calamities. And what he became by the fall, that is, subject to sin, death and various calamities, so are all those who have descended from him.

SIN. By sin we understand that innate corruption of man which has been derived or propagated in us all from our first parents, by which we, immersed in perverse desires and averse to all good, are inclined to all evil. Full of all wickedness, distrust, contempt and hatred of God, we are unable to do or even to think anything good of ourselves. Moreover, even as we grow older, so by wicked thoughts, words and deeds committed against God's law, we bring forth corrupt fruit worthy of an evil tree (Matt. 12:33 ff.). For this reason by our own deserts, being subject to the wrath of God, we are liable to just punishment, so that all of us would have been cast away by God if Christ, the Deliverer, had not brought us back.

DEATH. By death we understand not only bodily death, which all of us must once suffer on account of sins, but also eternal punishment due to our sins and corruption. For the apostle says: "We were dead through trespasses and sins...and were by nature children of wrath, like the rest of mankind. But God, who is rich in mercy...even when we were dead through our trespasses, made us alive together with Christ" (Eph. 2:1 ff.) Also: "As sin came into the world through one man and death through sin, and so death spread to all men because all men sinned" (Rom. 5:12).

ORIGINAL SIN. We therefore acknowledge that there is original sin in all men.

ACTUAL SINS. We acknowledge that all other sins which arise from it are called and truly are sins, no matter by what name they may be called, whether mortal, venial or that which is said to be the sin against the Holy Spirit which is never forgiven (Mark 3:29; I John 5:16). We also confess that sins are not equal; although they arise from the same fountain of corruption and unbelief, some are more serious than others. As the Lord said, it will be more tolerable for Sodom than for the city that rejects the word of the Gospel (Matt. 10:14 f.; 11:20 ff.).

THE SECTS. We therefore condemn all who have taught contrary to this, especially Pelagius and all Pelagians, together with the Jovinians who, with the Stoics, regard all sins as equal. In this whole matter we agree with St. Augustine who



derived and defended his view from Holy Scriptures. Moreover, we condemn Florinus and Blastus, against whom Irenaeus wrote, and all who make God the author of sin.

GOD IS NOT THE AUTHOR OF SIN, AND HOW FAR HE IS SAID TO HARDEN. It is expressly written: "Thou art not a God who delights in wickedness. Thou hatest all evildoers. Thou destroyest those who speak lies" (Ps. 5:4 ff.). And again: "When the devil lies, he speaks according to his own nature, for he is a liar and the father of lies" (John 8:44). Moreover, there is enough sinfulness and corruption in us that it is not necessary for God to infuse into us a new or still greater perversity. When, therefore, it is said in Scripture that God hardens, blinds and delivers up to a reprobate mind, it is to be understood that God does it by a just judgment as a just Judge and Avenger. Finally, as often as God in Scripture is said or seems to do something evil, it is not thereby said that man does not do evil, but that God permits it and does not prevent it, according to his just judgment, who could prevent it if he wished, or because he turns man's evil into good, as he did in the case of the sin of Joseph's brethren, or because he governs sins lest they break out and rage more than is appropriate. St. Augustine writes in his Enchiridion: "What happens contrary to his will occurs, in a wonderful and ineffable way, not apart from his will. For it would not happen if he did not allow it. And yet he does not allow it unwillingly but willingly. But he who is good would not permit evil to be done, unless, being omnipotent, he could bring good out of evil." Thus wrote Augustine.

CURIOUS QUESTIONS. Other questions, such as whether God willed Adam to fall, or incited him to fall, or why he did not prevent the fall, and similar questions, we reckon among curious questions (unless perchance the wickedness of heretics or of other churlish men compels us also to explain them out of the Word of God, as the godly teachers of the Church have frequently done), knowing that the Lord forbade man to eat of the forbidden fruit and punished his transgression. We also know that what things are done are not evil with respect to the providence, will, and the power of God, but in respect of Satan and our will opposing the will of God.

## **CHAPTER 9 - Of Free Will, and Thus of Human Powers**

In this matter, which has always produced many conflicts in the Church, we teach that a threefold condition or state of man is to be considered.

WHAT MAN WAS BEFORE THE FALL. There is the state in which man was in the beginning before the fall, namely, upright and free, so that he could both continue in goodness and decline to evil. However, he declined to evil, and has involved himself and the whole human race in sin and death, as has been said already.

WHAT MAN WAS AFTER THE FALL. Then we are to consider what man was after the fall. To be sure, his reason was not taken from him, nor was he deprived of will, and he was not entirely changed into a stone or a tree. But they were so altered and weakened that they no longer can do what they could before the fall. For the understanding is darkened, and the will which was free has become an

enslaved will. Now it serves sin, not unwillingly but willingly. And indeed, it is called a will, not an unwill (ing). [Etenim voluntas, non noluntas dicitur.]  
**MAN DOES EVIL BY HIS OWN FREE WILL.** Therefore, in regard to evil or sin, man is not forced by God or by the devil but does evil by his own free will, and in this respect he has a most free will. But when we frequently see that the worst crimes and designs of men are prevented by God from reaching their purpose, this does not take away man's freedom in doing evil, but God by his own power prevents what man freely planned otherwise. Thus Joseph's brothers freely determined to get rid of him, but they were unable to do it because something else seemed good to the counsel of God.

**MAN IS NOT CAPABLE OF GOOD Per Se.** In regard to goodness and virtue man's reason does not judge rightly of itself concerning divine things. For the evangelical and apostolic Scripture requires regeneration of whoever among us wishes to be saved. Hence our first birth from Adam contributes nothing to our salvation. Paul says: "The unspiritual man does not receive the gifts of the Spirit of God," etc. (I Cor. 2:14). And in another place he denies that we of ourselves are capable of thinking anything good (II Cor. 3:5) Now it is known that the mind or intellect is the guide of the will, and when the guide is blind, it is obvious how far the will reaches. Wherefore, man not yet regenerate has no free will for good, no strength to perform what is good. The Lord says in the Gospel: "Truly, truly, I say to you, everyone who commits sin is a slave to sin" (John 8:34). And the apostle Paul says: "The mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot" (Rom. 8:7). Yet in regard to earthly things, fallen man is not entirely lacking in understanding.

**UNDERSTANDING OF THE ARTS.** For God in his mercy has permitted the powers of the intellect to remain, though differing greatly from what was in man before the fall. God commands us to cultivate our natural talents, and meanwhile adds both gifts and success. And it is obvious that we make no progress in all the arts without God's blessing. In any case, Scripture refers all the arts to God; and, indeed, the heathen trace the origin of the arts to the gods who invented them.

**OF WHAT KIND ARE THE POWERS OF THE REGENERATE, AND IN WHAT WAY THEIR WILLS ARE**

**FREE.** Finally, we must see whether the regenerate have free wills, and to what extent. In regeneration the understanding is illumined by the Holy Spirit in order that it may understand both the mysteries and the will of God. And the will itself is not only changed by the Spirit, but it is also equipped with faculties so that it wills and is able to do the good of its own accord (Rom. 8:1ff.). Unless we grant this, we will deny Christian liberty and introduce a legal bondage. But the prophet has God saying: "I will put my law within them, and I will write it upon their hearts" (Jer. 31:33; Ezek. 36:26f.). The Lord also says in the Gospel: "If the Son makes you free, you will be free indeed" (John 8:36). Paul also writes to the Philippians: "It has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" (Phil. 1:29). Again: "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (v. 6). Also: "God is at work in you, both to will and to work for his good pleasure" (ch. 2:13).



THE REGENERATE WORK NOT ONLY PASSIVELY BUT ACTIVELY. However, in this connection we teach that there are two things to be observed: First, that the regenerate, in choosing and doing good, work not only passively but actively. For they are moved by God that they may do themselves what they do. For Augustine rightly adduces the saying that "God is said to be our helper. But no one can be helped unless he does something." The Manichaeans robbed man of all activity and made him like a stone or a block of wood.

THE FREE WILL IS WEAK IN THE REGENERATE. Secondly, in the regenerate a weakness remains. For since sin dwells in us, and in the regenerate the flesh struggles against the Spirit till the end of our lives, they do not easily accomplish in all things what they had planned. These things are confirmed by the apostle in Rom., ch. 7, and Gal., ch. 5. Therefore that free will is weak in us on account of the remnants of the old Adam and of innate human corruption remaining in us until the end of our lives. Meanwhile, since the powers of the flesh and the remnants of the old man are not so efficacious that they wholly extinguish the work of the Spirit, for that reason the faithful are said to be free, yet so that they acknowledge their infirmity and do not glory at all in their free will. For believers ought always to keep in mind what St. Augustine so many times inculcated according to the apostle: "What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?" To this he adds that what we have planned does not immediately come to pass. For the issue of things lies in the hand of God. This is the reason Paul prayed to the Lord to prosper his journey (Rom. 1:10). And this also is the reason the free will is weak.

IN EXTERNAL THINGS THERE IS LIBERTY. Moreover, no one denies that in external things both the regenerate and the unregenerate enjoy free will. For man has in common with other living creatures (to which he is not inferior) this nature to will some things and not to will others. Thus he is able to speak or to keep silent, to go out of his house or to remain at home, etc. However, even here God's power is always to be observed, for it was the cause that Balaam could not go as far as he wanted (Num., ch. 24), and Zacharias upon returning from the temple could not speak as he wanted (Luke, ch.1).

HERESIES. In this matter we condemn the Manichaeans who deny that the beginning of evil was for man [created] good, from his free will. We also condemn the Pelagians who assert that an evil man has sufficient free will to do the good that is commanded. Both are refuted by Holy Scripture which says to the former, "God made man upright" and to the latter, "If the Son makes you free, you will be free indeed" (John 8:36).

## **CHAPTER 10 - Of the Predestination of God and the Election of the Saints**

GOD HAS ELECTED US OUT OF GRACE. From eternity God has freely, and of his mere grace, without any respect to men, predestinated or elected the saints whom he wills to save in Christ, according to the saying of the apostle, "God chose us in him before the foundation of the world" (Eph. 1:4). And again: "Who saved us and called an with a holy calling, not in virtue of our works but in virtue of

his own purpose and the grace which he gave us in Christ Jesus ages ago, and now has manifested through the appearing of our Savior Christ Jesus" (II Tim. 1:9 f.).

WE ARE ELECTED OR PREDESTINATED IN CHRIST. Therefore, although not on account of any merit of ours, God has elected us, not directly, but in Christ, and on account of Christ, in order that those who are now engrafted into Christ by faith might also be elected. But those who were outside Christ were rejected, according to the word of the apostle, "Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you? -- unless indeed you fail to meet the test!" (II Cor. 13:5).

WE ARE ELECTED FOR A DEFINITE PURPOSE. Finally, the saints are chosen in Christ by God for a definite purpose, which the apostle himself explains when he says, "He chose us in him for adoption that we should be holy and blameless before him in love. He destined us for adoption to be his sons through Jesus Christ that they should be to the praise of the glory of his grace" (Eph. 1:4 ff.).

WE ARE TO HAVE A GOOD HOPE FOR ALL. And although God knows who are his, and here and there mention is made of the small number of elect, yet we must hope well of all, and not rashly judge any man to be a reprobate. For Paul says to the Philippians, "I thank my God for you all" (now he speaks of the whole Church in Phillippi), "because of your fellowship in the Gospel, being persuaded that he who began a good work in you will bring it to completion at the day of Jesus Christ. It is also right that I have this opinion of you all" (Phil. 1:3 ff.).

WHETHER FEW ARE ELECT. And when the Lord was asked whether there were few that should be saved, he does not answer and tell them that few or many should be saved or damned, but rather he exhorts every man to "strive to enter by the narrow door" (Luke 13:24): as if he should say, It is not for you curiously to inquire about these matters, but rather to endeavor that you may enter into heaven by the straight way.

WHAT IN THIS MATTER IS TO BE CONDEMNED. Therefore we do not approve of the impious speeches of some who say, "Few are chosen, and since I do not know whether I am among the number of the few, I will enjoy myself." Others say, "If I am predestinated and elected by God, nothing can hinder me from salvation, which is already certainly appointed for me, no matter what I do. But if I am in the number of the reprobate, no faith or repentance will help me, since the decree of God cannot be changed. Therefore all doctrines and admonitions are useless." Now the saying of the apostle contradicts these men: "The Lord's servant must be ready to teach, instructing those who oppose him, so that if God should grant that they repent to know the truth, they may recover from the snare of the devil, after being held captive by him to do his will" (II Tim. 2:23 ff.).

ADMONITIONS ARE NOT IN VAIN BECAUSE SALVATION PROCEEDS FROM ELECTION. Augustine

also shows that both the grace of free election and the predestination, and also salutary admonitions and doctrines, are to be preached (Lib. de Dono Perseverantiae, cap. 14 ff.).

WHETHER WE ARE ELECTED. We therefore find fault with those who outside of Christ

ask whether they are elected. [Ed. 1568 reads: "whether they are elected from eternity?"] And what has God decreed concerning them before all eternity? For the preaching of the Gospel is to be heard, and it is to be believed; and it is to be held as beyond doubt that if you believe and are in Christ, you are elected. For the Father has revealed unto us in Christ the eternal purpose of his predestination, as I have just now shown from the apostle in II Tim. 1:9-10. This is therefore above all to be taught and considered, what great love of the Father toward us is revealed to us in Christ. We must hear what the Lord himself daily preaches to us in the Gospel, how he calls and says: "Come to me all who labor and are heavy-laden, and I will give you rest" (Matt. 11:28). "God so loved the world, that he gave his only Son, that whoever believes in him should not perish, but have eternal life" (John 3:16). Also, "It is not the will of my Father that one of these little ones should perish" (Matt. 18:14).

Let Christ, therefore be the looking glass, in whom we may contemplate our predestination. We shall have a sufficiently clear and sure testimony that we are inscribed in the Book of Life if we have fellowship with Christ, and he is ours and we are his in true faith.

TEMPTATION IN REGARD TO PREDESTINATION. In the temptation in regard to predestination, than which there is scarcely any other more dangerous, we are confronted by the fact that God's promises apply to all the faithful, for he says: "Ask, and everyone who seeks, shall receive" (Luke 11:9 f.) This finally we pray, with the whole Church of God, "Our Father who art in heaven" (Matt. 6:9), both because by baptism we are ingrafted into the body of Christ, and we are often fed in his Church with his flesh and blood unto life eternal. Thereby, being strengthened, we are commanded to work out our salvation with fear trembling, according to the precept of Paul.

## **CHAPTER 11 - Of Jesus Christ, True God and Man, the Only Savior of the World**

CHRIST IS TRUE GOD. We further believe and teach that the Son of God, our Lord Jesus Christ, was predestinated or foreordained from eternity by the Father to be the Savior of the world. And we believe that he was born, not only when he assumed flesh of the Virgin Mary, and not only before the foundation of the world was laid, but by the Father before all eternity in an inexpressible manner. For Isaiah said: "Who can tell his generation?" (Ch. 53:8). And Micah says: "His origin is from of old, from ancient days" (Micah 5:2). And John said in the Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God," etc. (Ch. 1:1). Therefore, with respect to his divinity the Son is coequal and consubstantial with the Father; true God (Phil. 2:11), not only in name or by adoption or by any merit, but in substance and nature, as the apostle John has often said: "This is the true God and eternal life" (I John 5:20). Paul also says: "He appointed the Son the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding all things by his word of power" (Heb. 1:2 f.). For in the Gospel the Lord himself said: "Father, glorify Thou me in Thy own presence with the glory which I had with Thee before the world was made" (John

17:5). And in another place in the Gospel it is written: "The Jews sought all the more to kill him because he...called God his Father, making himself equal with God" (John 5:18).

THE SECTS. We therefore abhor the impious doctrine of Arius and the Arians against the Son of God, and especially the blasphemies of the Spaniard, Michael Servetus, and all his followers, which Satan through them has, as it were, dragged up out of hell and has most audaciously and impiously spread abroad in the world.

CHRIST IS TRUE MAN, HAVING REAL FLESH. We also believe and teach that the eternal Son of the eternal God was made the Son of man, from the seed of Abraham and David, not from the coitus of a man, as the Ebionites said, but was most chastely conceived by the Holy Spirit and born of the ever virgin Mary, as the evangelical history carefully explains to us (Matt., ch. 1). And Paul says: "he took not on him the nature of angels, but of the seed of Abraham." Also the apostle John says that whoever does not believe that Jesus Christ has come in the flesh, is not of God. Therefore, the flesh of Christ was neither imaginary nor brought from heaven, as Valentinus and Marcion wrongly imagined.

A RATIONAL SOUL IN CHRIST. Moreover, our Lord Jesus Christ did not have a soul bereft of sense and reason, as Apollinaris thought, nor flesh without a soul, as Eunomius taught, but a soul with its reason, and flesh with its senses, by which in the time of his passion he sustained real bodily pain, as himself testified when he said: "My soul is very sorrowful, even to death" (Matt. 26:38). And, "Now is my soul troubled" (John 12:27).

TWO NATURES IN CHRIST. We therefore acknowledge two natures or substances, the divine and the human, in one and the same Jesus Christ our Lord (Heb., ch. 2).

And we say that these are bound and united with one another in such a way that they are not absorbed, or confused, or mixed, but are united or joined together in one person the properties of the natures being unimpaired and permanent.

NOT TWO BUT ONE CHRIST. Thus we worship not two but one Christ the Lord. We repeat: one true God and man. With respect to his divine nature he is consubstantial with the Father, and with respect to the human nature he is consubstantial with us men, and like us in all things, sin excepted (Heb. 4:15).

THE SECTS. And indeed we detest the dogma of the Nestorians who make two of one Christ and dissolve the unity of the Person. Likewise we thoroughly execrate the madness of Eutyches and of the Monothelites or Monophysites who destroy the property of the human nature.

THE DIVINE NATURE OF CHRIST IS NOT PASSIBLE, AND THE HUMAN NATURE IS NOT EVERYWHERE. Therefore, we do not in any way teach that the divine nature in Christ has suffered or that Christ according to his human nature is still in this world and thus is everywhere. For neither do we think or teach that the body of Christ ceased to be a true body after his glorification, or was deified, and deified in such a way that it laid aside its properties as regards body and soul, and changed entirely into a divine nature and began to be merely one substance.

THE SECTS. Hence we by no means approve of or accept the strained, confused and obscure subtleties of Schwenkfeldt and of similar sophists with their

self-contradictory arguments; neither are we Schwenkfeldians.

**OUR LORD TRULY SUFFERED.** We believe, moreover, that our Lord Jesus Christ truly suffered and died for us in the flesh, as Peter says (I Peter 4:1). We abhor the most impious madness of the Jacobites and all the Turks who execrate the suffering of the Lord. At the same time we do not deny that the Lord of glory was crucified for us, according to Paul's words (I Cor. 2:8).

**IMPARTATION OF PROPERTIES.** We piously and reverently accept and use the impartation of properties which is derived from Scripture and which has been used by all antiquity in explaining and reconciling apparently contradictory passages.

**CHRIST IS TRULY RISEN FROM THE DEAD.** We believe and teach that the same Jesus Christ our Lord, in his true flesh in which he was crucified and died, rose again from the dead, and that not another flesh was raised other than the one buried, or that a spirit was taken up instead of the flesh, but that he retained his true body. Therefore, while his disciples thought they saw the spirit of the Lord, he showed them his hands and feet which were marked by the prints of the nails and wounds, and added: "See my hands and my feet, that it is I myself; handle me, and see, for a spirit has not flesh and bones as you see that I have" (Luke 24:39).

**CHRIST IS TRULY ASCENDED INTO HEAVEN.** We believe that our Lord Jesus Christ, in his same flesh, ascended above all visible heavens into the highest heaven, that is, the dwelling-place of God and the blessed ones, at the right hand of God the Father. Although it signifies an equal participation in glory and majesty, it is also taken to be a certain place about which the Lord, speaking in the Gospel, says: "I go to prepare a place for you" (John 14:2). The apostle Peter also says: "Heaven must receive Christ until the time of restoring all things" (Acts 3:21). And from heaven the same Christ will return in judgment, when wickedness will then be at its greatest in the world and when the Antichrist, having corrupted true religion, will fill up all things with superstition and impiety and will cruelly lay waste the Church with bloodshed and flames (Dan., ch. 11). But Christ will come again to claim his own, and by his coming to destroy the Antichrist, and to judge the living and the dead (Acts 17:31). For the dead will rise again (I Thess. 4:14 ff.), and those who on that day (which is unknown to all creatures [Mark 13:32]) will be alive will be changed "in the twinkling of an eye," and all the faithful will be caught up to meet Christ in the air, so that then they may enter with him into the blessed dwelling-places to live forever (I Cor. 15:51 f.). But the unbelievers and ungodly will descend with the devils into hell to burn forever and never to be redeemed from torments (Matt. 25:46).

**THE SECTS.** We therefore condemn all who deny a real resurrection of the flesh (II Tim. 2:18), or who with John of Jerusalem, against whom Jerome wrote, do not have a correct view of the glorification of bodies. We also condemn those who thought that the devil and all the ungodly would at some time be saved, and that there would be an end to punishments. For the Lord has plainly declared: "Their fire is not quenched, and their worm does not die" (Mark 9:44). We further condemn Jewish dreams that there will be a golden age on earth before the Day of

Judgment, and that the pious, having subdued all their godless enemies, will possess all the kingdoms of the earth. For evangelical truth in Matt., chs. 24 and 25, and Luke, ch. 18, and apostolic teaching in II Thess., ch. 2, and II Tim., chs. 3 and 4, present something quite different.

THE FRUIT OF CHRIST'S DEATH AND RESURRECTION. Further by his passion and death and everything which he did and endured for our sake by his coming in the flesh, our Lord reconciled all the faithful to the heavenly Father, made expiation for sins, disarmed death, overcame damnation and hell, and by his resurrection from the dead brought again and restored life and immortality. For he is our righteousness, life and resurrection, in a word, the fulness and perfection of all the faithful, salvation and all sufficiency. For the apostle says: "In him all the fulness of God was pleased to dwell," and, "You have come to fulness of life in him" (Col., chs. 1 and 2).

JESUS CHRIST IS THE ONLY SAVIOR OF THE WORLD, AND THE TRUE AWAITED MESSIAH.

For

we teach and believe that this Jesus Christ our Lord is the unique and eternal Savior of the human race, and thus of the whole world, in whom by faith are saved all who before the law, under the law, and under the Gospel were saved, and however many will be saved at the end of the world. For the Lord himself says in the Gospel: "He who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber....I am the door of the sheep" (John 10:1 and 7). And also in another place in the same Gospel he says: "Abraham saw my day and was glad" (ch. 7:56). The apostle Peter also says: "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." We therefore believe that we will be saved through the grace of our Lord Jesus Christ, as our fathers were (Acts 4:12; 10:43; 15:11). For Paul also says: "All our fathers ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock which followed them, and the Rock was Christ" (I Cor. 10:3 f.). And thus we read that John says: "Christ was the Lamb which was slain from the foundation of the world" (Rev. 14:8), and John the Baptist testified that Christ is that "Lamb of God, who takes away the sin of the world" (John 1:29). Wherefore, we quite openly profess and preach that Jesus Christ is the sole Redeemer and Savior of the world, the King and High Priest, the true and awaited Messiah, that holy and blessed one whom all the types of the law and predictions of the prophets prefigured and promised; and that God appointed him beforehand and sent him to us, so that we are not now to look for any other. Now there only remains for all of us to give all glory to Christ, believe in him, rest in him alone, despising and rejecting all other aids in life. For however many seek salvation in any other than in Christ alone, have fallen from the grace of God and have rendered Christ null and void for themselves (Gal. 5:4).

THE CREEDS OF FOUR COUNCILS RECEIVED. And, to say many things with a few words, with a sincere heart we believe, and freely confess with open mouth, whatever things are defined from the Holy Scriptures concerning the mystery of the incarnation of our Lord Jesus Christ, and are summed up in the Creeds and decrees of the first four most excellent synods convened at Nicaea,

Constantinople, Ephesus and Chalcedon -- together with the Creed of blessed Athanasius [The so-called Athanasian Creed was not written by Athanasius but dates from the ninth century. It is also called the "Quicumque" from the opening word of the Latin text.], and all similar symbols; and we condemn everything contrary to these.

THE SECTS. And in this way we retain the Christian, orthodox and catholic faith whole and unimpaired; knowing that nothing is contained in the aforesaid symbols which is not agreeable to the Word of God, and does not altogether make for a sincere exposition of the faith.

## CHAPTER 12 - Of the Law of God

THE WILL OF GOD IS EXPLAINED FOR US IN THE LAW OF GOD. We teach that the will of God is explained for us in the law of God, what he wills or does not will us to do, what is good and just, or what is evil and unjust. Therefore, we confess that the law is good and holy.

THE LAW OF NATURE. And this law was at one time written in the hearts of men by the finger of God (Rom. 2:15), and is called the law of nature (the law of Moses is in two Tables), and at another it was inscribed by his finger on the two Tables of Moses, and eloquently expounded in the books of Moses (Ex. 20:1 ff.; Deut. 5:6 ff.). For the sake of clarity we distinguish the moral law which is contained in the Decalogue or two Tables and expounded in the books of Moses, the ceremonial law which determines the ceremonies and worship of God, and the judicial law which is concerned with political and domestic matters.

THE LAW IS COMPLETE AND PERFECT. We believe that the whole will of God and all necessary precepts for every sphere of life are taught in this law. For otherwise the Lord would not have forbidden us to add or to take away anything from this law; neither would he have commanded us to walk in a straight path before this law, and not to turn aside from it by turning to the right or to the left (Deut. 4:2; 12:32).

WHY THE LAW WAS GIVEN. We teach that this law was not given to men that they might be justified by keeping it, but that rather from what it teaches we may know (our) weakness, sin and condemnation, and, despairing of our strength, might be converted to Christ in faith. For the apostle openly declares: "The law brings wrath," and, "Through the law comes knowledge of sin" (Rom. 4:15; 3:20), and, "If a law had been given which could justify or make alive, then righteousness would indeed be by the law. But the Scripture (that is, the law) has concluded all under sin, that the promise which was of the faith of Jesus might be given to those who believe....Therefore, the law was our schoolmaster unto Christ, that we might be justified by faith" (Gal.3:21 ff.).

THE FLESH DOES NOT FULFIL THE LAW. For no flesh could or can satisfy the law of God and fulfil it, because of the weakness in our flesh which adheres and remains in us until our last breath. For the apostle says again: "God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin" (Rom. 8:3). Therefore, Christ is the perfecting of the law and our fulfilment of it (Rom. 10:4), who, in order to

take away the curse of the law, was make a curse for us (Gal. 3:13). Thus he imparts to us through faith his fulfilment of the law, and his righteousness and obedience are imputed to us.

HOW FAR THE LAW IS ABROGATED. The law of God is therefore abrogated to the extent that it no longer condemns us, nor works wrath in us. For we are under grace and not under the law. Moreover, Christ has fulfilled all the figures of the law. Hence, with the coming of the body, the shadows ceased, so that in Christ we now have the truth and all fulness. But yet we do not on that account contemptuously reject the law. For we remember the words of the Lord when he said: "I have not come to abolish the law and the prophets but to fulfil them" (Matt. 5:17). We know that in the law is delivered to us the patterns of virtues and vices. We know that the written law when explained by the Gospel is useful to the Church, and that therefore its reading is not to be banished from the Church. For although Moses' face was covered with a veil, yet the apostle says that the veil has been taken away and abolished by Christ.

THE SECTS. We condemn everything that heretics old and new have taught against the law.

### **CHAPTER 13 - Of the Gospel of Jesus Christ, of the Promises, and of the Spirit and Letter**

THE ANCIENTS HAD EVANGELICAL PROMISES. The Gospel is, indeed, opposed to the law. For the law works wrath and announces a curse, whereas the Gospel preaches grace and blessing. John says: "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). Yet notwithstanding it is most certain that those who were before the law and under the law, were not altogether destitute of the Gospel. For they had extraordinary evangelical promises such as these are: "The seed of the woman shall bruise the serpent's head" (Gen. 3:15). "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). "The scepter shall not depart from Judah...until he comes" (Gen. 49:10). "The Lord will raise up a prophet from among his own brethren" (Deut. 18:15; Acts 3:22), etc.

THE PROMISES TWOFOLD. And we acknowledge that two kinds of promises were revealed to the fathers, as also to us. For some were of present or earthly things, such as the promises of the Land of Canaan and of victories, and as the promise today still of daily bread. Others were then and are still now of heavenly and eternal things, namely, divine grace, remission of sins, and eternal life through faith in Jesus Christ.

THE FATHERS ALSO HAD NOT ONLY CARNAL BUT SPIRITUAL PROMISES. Moreover, the ancients had not only external and earthly but also spiritual and heavenly promises in Christ. Peter says: "The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation" (I Peter 1:10).

Wherefore the apostle Paul also said: "The Gospel of God was promised beforehand through his prophets in the holy scriptures" (Rom. 1:2). Thereby it is clear that the ancients were not entirely destitute of the whole Gospel.

WHAT IS THE GOSPEL PROPERLY SPEAKING? And although our fathers had the Gospel in this way in the writings of the prophets by which they attained salvation in



Christ through faith, yet the Gospel is properly called glad and joyous news, in which, first by John the Baptist, then by Christ the Lord himself, and afterwards by the apostles and their successors, is preached to us in the world that God has now performed what he promised from the beginning of the world, and has sent, nay more, has given us his only Son and in him reconciliation with the Father, the remission of sins, all fulness and everlasting life. Therefore, the history delineated by the four Evangelists and explaining how these things were done or fulfilled by Christ, what things Christ taught and did, and that those who believe in him have all fulness, is rightly called the Gospel. The preaching and writings of the apostles, in which the apostles explain for us how the Son was given to us by the Father, and in him everything that has to do with life and salvation, is also rightly called evangelical doctrine, so that not even today, if sincerely preached, does it lose its illustrious title.

OF THE SPIRIT AND THE LETTER. That same preaching of the Gospel is also called by the apostle "the spirit" and "the ministry of the spirit" because by faith it becomes effectual and living in the ears, nay more, in the hearts of believers through the illumination of the Holy Spirit (II Cor. 3:6). For the letter, which is opposed to the Spirit, signifies everything external, but especially the doctrine of the law which, without the Spirit and faith, works wrath and provokes sin in the minds of those who do not have a living faith. For this reason the apostle calls it "the ministry of death." In this connection the saying of the apostle is pertinent: "The letter kills, but the Spirit gives life." And false apostles preached a corrupted Gospel, having combined it with the law, as if Christ could not save without the law.

THE SECTS. Such were the Ebionites said to be, who were descended from Ebion the heretic, and the Nazarites who were formerly called Mineans. All these we condemn, while preaching the pure Gospel and teaching that believers are justified by the Spirit [The original manuscript has "Christ" instead of "Spirit".] alone, and not by the law. A more detailed exposition of this matter will follow presently under the heading of justification.

THE TEACHING OF THE GOSPEL IS NOT NEW, BUT MOST ANCIENT DOCTRINE. And although

the teaching of the Gospel, compared with the teaching of the Pharisees concerning the law, seemed to be a new doctrine when first preached by Christ (which Jeremiah also prophesied concerning the New Testament), yet actually it not only was and still is an old doctrine (even if today it is called new by the Papists when compared with the teaching now received among them), but is the most ancient of all in the world. For God predestinated from eternity to save the world through Christ, and he has disclosed to the world through the Gospel this his predestination and eternal counsel (II Tim. 2:9 f.). Hence it is evident that the religion and teaching of the Gospel among all who ever were, are and will be, is the most ancient of all. Wherefore we assert that all who say that the religion and teaching of the Gospel is a faith which has recently arisen, being scarcely thirty years old, err disgracefully and speak shamefully of the eternal counsel of God. To them applies the saying of Isaiah the prophet: "Woe to those who call evil good and good evil, who put darkness for light and

light for darkness, who put bitter for sweet and sweet for bitter!" (Isa. 5:20).

## **CHAPTER 14 - Of Repentance and the Conversion of Man**

The doctrine of repentance is joined with the Gospel. For so has the Lord said in the Gospel: "Repentance and forgiveness of sins should be preached in my name to all nations" (Luke 24:47).

WHAT IS REPENTANCE? By repentance we understand (1) the recovery of a right mind in sinful man awakened by the Word of the Gospel and the Holy Spirit, and received by true faith, by which the sinner immediately acknowledges his innate corruption and all his sins accused by the Word of God; and (2) grieves for them from his heart, and not only bewails and frankly confesses them before God with a feeling of shame, but also (3) with indignation abominates them; and (4) now zealously considers the amendment of his ways and constantly strives for innocence and virtue in which conscientiously to exercise himself all the rest of his life.

TRUE REPENTANCE IS CONVERSION TO GOD. And this is true repentance, namely, a sincere turning to God and all good, and earnest turning away from the devil and all evil.

1. REPENTANCE IS A GIFT OF GOD. Now we expressly say that this repentance is a sheer gift of God and not a work of our strength. For the apostle commands a faithful minister diligently to instruct those who oppose the truth, if "God may perhaps grant that they will repent and come to know the truth" (II Tim. 2:25).

2. LAMENTS SINS COMMITTED. Now that sinful woman who washed the feet of the Lord with her tears, and Peter who wept bitterly and bewailed his denial of the Lord (Luke 7:38; 22:62) show clearly how the mind of a penitent man ought to be seriously lamenting the sins he has committed.

3. CONFESSES SINS TO GOD. Moreover, the prodigal son and the publican in the Gospel, when compared with the Pharisee, present us with the most suitable pattern of how our sins are to be confessed to God. The former said: "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants" (Luke 15:8 ff.). And the latter, not daring to raise his eyes to heaven, beat his breast, saying, "God be merciful to me a sinner" (ch. 18:13). And we do not doubt that they were accepted by God into grace. For the apostle John says: "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us" (I John 1:9 f.).

SACERDOTAL CONFESSION AND ABSOLUTION. But we believe that this sincere confession which is made to God alone, either privately between God and the sinner, or publicly in the Church where the general confession of sins is said, is sufficient, and that in order to obtain forgiveness of sins it is not necessary for anyone to confess his sins to a priest, mumuring them in his ears, that in turn he might receive absolution from the priest with his laying on of hands, because there is neither a commandment nor an example of this in Holy Scriptures. David testifies and says: "I acknowledged my sin to thee, and did

not hide my iniquity; I said, 'I will confess my transgressions to the Lord'; then thou didst forgive the guilt of my sin" (Ps. 32:5). And the Lord who taught us to pray and at the same time to confess our sins said: "Pray then like this: Our Father, who art in heaven,...forgive us our debts, as we also forgive our debtors" (Matt. 6:12). Therefore it is necessary that we confess our sins to God our Father, and be reconciled with our neighbor if we have offended him. Concerning this kind of confession, the Apostle James says: "Confess your sins to one another" (James 5:16). If, however, anyone is overwhelmed by the burden of his sins and by perplexing temptations, and will seek counsel, instruction and comfort privately, either from a minister of the Church, or from any other brother who is instructed in God's law, we do not disapprove; just as we also fully approve of that general and public confession of sins which is usually said in Church and in meetings for worship, as we noted above, inasmuch as it is agreeable to Scripture.

**OF THE KEYS OF THE KINGDOM OF HEAVEN.** Concerning the keys of the Kingdom of Heaven which the Lord gave to the apostles, many babble many astonishing things, and out of them forge swords, spears, scepters and crowns, and complete power over the greatest kingdoms, indeed, over souls and bodies. Judging simply according to the Word of the Lord, we say that all properly called ministers possess and exercise the keys or the use of them when they proclaim the Gospel; that is, when they teach, exhort, comfort, rebuke, and keep in discipline the people committed to their trust.

**OPENING AND SHUTTING (THE KINGDOM).** For in this way they open the Kingdom of Heaven to the obedient and shut it to the disobedient. The Lord promised these keys to the apostles in Matt., ch. 16, and gave them in John, ch. 20, Mark, ch. 16, and Luke, ch. 24, when he sent out his disciples and commanded them to preach the Gospel in all the world, and to remit sins.

**THE MINISTRY OF RECONCILIATION.** In the letter to the Corinthians the apostle says that the Lord gave the ministry of reconciliation to his ministers (II Cor. 5:18 ff.). And what this is he then explains, saying that it is the preaching or teaching of reconciliation. And explaining his words still more clearly he adds that Christ's ministers discharge the office of an ambassador in Christ's name, as if God himself through ministers exhorted the people to be reconciled to God, doubtless by faithful obedience. Therefore, they exercise the keys when they persuade [men] to believe and repent. Thus they reconcile men to God.

**MINISTERS REMIT SINS.** Thus they remit sins. Thus they open the Kingdom of Heaven, and bring believers into it: very different from those of whom the Lord said in the Gospel, "Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering."

**HOW MINISTERS ABSOLVE.** Ministers, therefore, rightly and effectually absolve when they preach the Gospel of Christ and thereby the remission of sins, which is promised to each one who believes, just as each one is baptized, and when they testify that it pertains to each one peculiarly. Neither do we think that this absolution becomes more effectual by being murmured in the ear of someone or by being murmured singly over someone's head. We are nevertheless of the

opinion that the remission of sins in the blood of Christ is to be diligently proclaimed, and that each one is to be admonished that the forgiveness of sins pertains to him.

**DILIGENCE IN THE RENEWAL OF LIFE.** But the examples in the Gospel teach us how vigilant and diligent the penitent ought to be in striving for newness of life and in mortifying the old man and quickening the new. For the Lord said to the man he healed of palsy: "See, you are well! Sin no more, that nothing worse befall you" (John 5:14). Likewise to the adulteress whom he set free he said: "Go, and sin no more" (ch. 8:11). To be sure, by these words he did not mean that any man, as long as he lived in the flesh, could not sin; he simply recommends diligence and a careful devotion, so that we should strive by all means, and beseech God in prayers lest we fall back into sins from which, as it were, we have been resurrected, and lest we be overcome by the flesh, the world and the devil. Zacchaeus the publican, whom the Lord had received back into favor, exclaims in the Gospel: "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold" (Luke 19:8). Therefore, in the same way we preach that restitution and compassion, and even almsgiving, are necessary for those who truly repent, and we exhort all men everywhere in the words of the apostle: "Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness" (Rom. 6:12 f.).

**ERRORS.** Wherefore we condemn all impious utterances of some who wrongly use the preaching of the Gospel and say that it is easy to return to God. Christ has atoned for all sins. Forgiveness of sins is easy. Therefore, what harm is there in sinning? Nor need we be greatly concerned about repentance, etc.

Notwithstanding we always teach that an access to God is open to all sinners, and that he forgives all sinners of all sins except the one sin against the Holy Spirit (Mark 3:29).

**THE SECTS.** Wherefore we condemn both old and new Novatians and Catharists.

**PAPAL INDULGENCES.** We especially condemn the lucrative doctrine of the Pope concerning penance, and against his simony and his simoniacal indulgences we avail ourselves of Peter's judgment concerning Simon: "Your silver perish with you, because you thought you could obtain the gift of God with money! You have neither part nor lot in this matter, for your heart is not right before God" (Acts 8:20 f.).

**SATISFACTIONS.** We also disapprove of those who think that by their own satisfactions they make amends for sins committed. For we teach that Christ alone by his death or passion is the satisfaction, propitiation or expiation of all sins (Isa., ch.53; I Cor. 1:30). Yet as we have already said, we do not cease to urge the mortification of the flesh. We add, however, that this mortification is not to be proudly obtruded upon God as a satisfaction for sins, but is to be performed humble, in keeping with the nature of the children of God, as a new obedience out of gratitude for the deliverance and full satisfaction obtained by the death and satisfaction of the Son of God.

## CHAPTER 15 - Of the True Justification of the Faithful

WHAT IS JUSTIFICATION? According to the apostle in his treatment of justification, to justify means to remit sins, to absolve from guilt and punishment, to receive into favor, and to pronounce a man just. For in his epistle to the Romans the apostle says: "It is God who justifies; who is to condemn?" (Rom. 8:33). To justify and to condemn are opposed. And in The Acts of the Apostles the apostle states: "Through Christ forgiveness of sins is proclaimed to you, and by him everyone that believes is freed from everything from which you could not be freed by the law of Moses" (Acts 13:38 f.). For in the Law and also in the Prophets we read: "If there is a dispute between men, and they come into court...the judges decide between them, acquitting the innocent and condemning the guilty" (Deut. 25:1). And in Isa., ch. 5: "Woe to those...who acquit the guilty for a bribe."

WE ARE JUSTIFIED ON ACCOUNT OF CHRIST. Now it is most certain that all of us are by nature sinners and godless, and before God's judgment-seat are convicted of godlessness and are guilty of death, but that, solely by the grace of Christ and not from any merit of ours or consideration for us, we are justified, that is, absolved from sin and death by God the Judge. For what is clearer than what Paul said: "Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus" (Rom. 3:23 f.).

IMPUTED RIGHTEOUSNESS. For Christ took upon himself and bore the sins of the world, and satisfied divine justice. Therefore, solely on account of Christ's sufferings and resurrection God is propitious with respect to our sins and does not impute them to us, but imputes Christ's righteousness to us as our own (II Cor. 5:19 ff.; Rom. 4:25), so that now we are not only cleansed and purged from sins or are holy, but also, granted the righteousness of Christ, and so absolved from sin, death and condemnation, are at last righteous and heirs of eternal life. Properly speaking, therefore, God alone justifies us, and justifies only on account of Christ, not imputing sins to us but imputing his righteousness to us.

WE ARE JUSTIFIED BY FAITH ALONE. But because we receive this justification, not through any works, but through faith in the mercy of God and in Christ, we therefore teach and believe with the apostle that sinful man is justified by faith alone in Christ, not by the law or any works. For the apostle says: "We hold that a man is justified by faith apart from works of law" (Rom. 3:28). Also: "If Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? Abraham believed God, and it was reckoned to him as righteousness....And to one who does not work but believes in him who justifies the ungodly, his faith is reckoned as righteousness" (Rom. 4:2 ff.; Gen. 15:6). And again: "By grace you have been saved through faith; and this is not your own doing, it is the gift of God--not because of works, lest any man should boast," etc. (Eph. 2:8 f.). Therefore, because faith receives Christ our righteousness and attributes everything to the

grace of God in Christ, on that account justification is attributed to faith, chiefly because of Christ and not therefore because it is our work. For it is the gift of God.

WE RECEIVE CHRIST BY FAITH. Moreover, the Lord abundantly shows that we receive Christ by faith, in John, ch. 6, where he puts eating for believing, and believing for eating. For as we receive food by eating, so we participate in Christ by believing.

JUSTIFICATION IS NOT ATTRIBUTED PARTLY TO CHRIST OR TO FAITH, PARTLY TO US.

Therefore, we do not share in the benefit of justification partly because of the grace of God or Christ, and partly because of ourselves, our love, works or merit, but we attribute it wholly to the grace of God in Christ through faith.

For our love and our works could not please God in Christ through faith. For our love and our works could not please God if performed by unrighteous men.

Therefore, it is necessary for us to be righteous before we may love and do good works. We are made truly righteous, as we have said, by faith in Christ purely by the grace of God, who does not impute to us our sins, but the righteousness of Christ, or rather, he imputes faith in Christ to us for righteousness. Moreover, the apostle very clearly derives love from faith when he says: "The aim of our command is love that issues from a pure heart, a good conscience, and a sincere faith" (I Tim. 1:5)

JAMES COMPARED WITH PAUL. Wherefore, in this matter we are not speaking of a fictitious, empty, lazy and dead faith, but of a living, quickening faith. It is and is called a living faith because it apprehends Christ who is life and makes alive, and shows that it is alive by living works. And so James does not contradict anything in this doctrine of ours. For he speaks of an empty, dead faith of which some boasted but who did not have Christ living in them by faith (James 2:14 ff.). James said that works justify, yet without contradicting the apostle (otherwise he would have to be rejected) but showing that Abraham proved his living and justifying faith by works. This all the pious do, but they trust in Christ alone and not in their own works. For again the apostle said: "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, [The Latin reads: "by the faith of the Son of God."] who loved me and gave himself for me. I do not reject the grace of God; for if justification were through the law, then Christ died to no purpose," etc. (Gal. 2:20 f.).

## **CHAPTER 16 - Of Faith and Good Works, and of Their Reward, and of Man's Merit**

WHAT IS FAITH? Christian faith is not an opinion or human conviction, but a most firm trust and a clear and steadfast assent of the mind, and then a most certain apprehension of the truth of God presented in the Scriptures and in the Apostles' Creed, and thus also of God himself, the greatest good, and especially of God's promise and of Christ who is the fulfilment of all promises.

FAITH IS THE GIFT OF GOD. But this faith is a pure gift of God which God alone of his grace gives to his elect according to this measure when, to whom and to the degree he wills. And he does this by the holy Spirit by means of the

preaching of the Gospel and steadfast prayer.

**THE INCREASE OF FAITH.** This faith also has its increase, and unless it were given by God, the apostles would not have said: "Lord, increase our faith" (Luke 17:5). And all these things which up to this point we have said concerning faith, the apostles have taught before us. For Paul said: "For faith is the sure subsistence, of things hoped for, and the clear and certain apprehension" (Heb. 11:1). And again he says that all the promises of God are Yes through Christ and through Christ are Amen (II Cor. 1:20). And to the Philippians he said that it has been given to them to believe in Christ (Phil. 1:29). Again, God assigned to each the measure of faith (Rom. 12:3). Again: "Not all have faith" and, "Not all obey the Gospel" (II Thess. 3:2; Rom. 10:16). But Luke also bears witness, saying: "As many as were ordained to life believed" (Acts 13:48). Wherefore Paul also calls faith "the faith of God's elect" (Titus 1:1), and again: "Faith comes from hearing, and hearing comes by the Word of God" (Rom. 10:17). Elsewhere he often commands men to pray for faith.

**FAITH EFFICACIOUS AND ACTIVE.** The same apostle calls faith efficacious and active through love (Gal. 5:6). It also quiets the conscience and opens a free access to God, so that we may draw near to him with confidence and may obtain from him what is useful and necessary. The same [faith] keeps us in the service we owe to God and our neighbor, strengthens our patience in adversity, fashions and makes a true confession, and in a word brings forth good fruit of all kinds, and good works.

**CONCERNING GOOD WORKS.** For we teach that truly good works grow out of a living faith by the Holy Spirit and are done by the faithful according to the will or rule of God's Word. Now the apostle Peter says: "Make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control," etc. (II Peter 1:5 ff.). But we have said above that the law of God, which is his will, prescribes for us the pattern of good works. And the apostle says: "This is the will of God, your sanctification, that you abstain from immorality...that no man transgress, and wrong his brother in business" (I Thess. 4:3 ff.).

**WORKS OF HUMAN CHOICE.** And indeed works and worship which we choose arbitrarily are not pleasing to God. These Paul calls "self-devised worship" Col. 2:23. Of such the Lord says in the Gospel: "In vain do they worship me, teaching as doctrines the precepts of men" (Matt. 15:9). Therefore, we disapprove of such works, and approve and urge those that are of God's will and commission.

**THE END OF GOOD WORKS.** These same works ought not to be done in order that we may earn eternal life by them, for, as the apostle says, eternal life is the gift of God. Nor are they to be done for ostentation which the Lord rejects in Matt., ch. 6, nor for gain which he also rejects in Matt., ch. 23, but for the glory of God, to adorn our calling, to show gratitude to God, and for the profit of the neighbor. For our Lord says again in the Gospel: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matt. 5:16). And the apostle Paul says: "Lead a life worthy of the calling to which you have been called" (Eph. 4:1). Also: "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks

to God and to the Father through him" (Col. 3:17), and, "Let each of you look not to his own interests, but to the interests of others" (Phil. 2:4), and, "Let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful" (Titus 3:14).

**GOOD WORKS NOT REJECTED.** Therefore, although we teach with the apostle that a man is justified by grace through faith in Christ and not through any good works, yet we do not think that good works are of little value and condemn them. We know that man was not created or regenerated through faith in order to be idle, but rather that without ceasing he should do those things which are good and useful. For in the Gospel the Lord says that a good tree brings forth good fruit (Matt. 12:33), and that he who abides in me bears much fruit (John 15:5). The apostle says: "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:10), and again: "Who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds" (Titus 2:14). We therefore condemn all who despise good works and who babble that they are useless and that we do not need to pay attention to them.

**WE ARE NOT SAVED BY GOOD WORKS.** Nevertheless, as was said above, we do not think that we are saved by good works, and that they are so necessary for salvation that no one was ever saved without them. For we are saved by grace and the favor of Christ alone. Works necessarily proceed from faith. And salvation is improperly attributed to them, but is most properly ascribed to grace. The apostle's sentence is well known: "If it is by grace, then it is no longer of works; otherwise grace would no longer be grace. But if it is of works, then it is no longer grace, because otherwise work is no longer work" (Rom. 11:6).

**GOOD WORKS PLEASE GOD.** Now the works which we do by faith are pleasing to God and are approved by him. Because of faith in Christ, those who do good works which, moreover, are done from God's grace through the Holy Spirit, are pleasing to God. For St. Peter said: "In every nation anyone who fears God and does what is right is acceptable to him" (Acts 10:35). And Paul said: "We have not ceased to pray for you...that you may walk worthily of the Lord, fully pleasing to him, bearing fruit in every good work" (Col. 1:9 f.).

**WE TEACH TRUE, NOT FALSE AND PHILOSOPHICAL VIRTUES.** And so we diligently teach true, not false and philosophical virtues, truly good works, and the genuine service of a Christian. And as much as we can we diligently and zealously press them upon all men, while censuring the sloth and Hypocrisy of all those who praise and profess the Gospel with their lips and dishonor it by their disgraceful lives. In this matter we place before them God's terrible threats and then his rich promises and generous rewards -- exhorting, consoling and rebuking.

**GOD GIVES A REWARD FOR GOOD WORKS.** For we teach that God gives a rich reward to those who do good works, according to that saying of the prophet: "keep your voice from weeping,...for your work shall be rewarded" (Jer. 31:16; Isa., ch. 4). The Lord also said in the Gospel: "Rejoice and be glad, for your reward is great in heaven" (Matt. 5:12), and, "Whoever gives to one of these my little ones a cup of cold water, truly, I say to you, he shall not lose his reward"



(ch. 10:42). However, we do not ascribe this reward, which the Lord gives, to the merit of the man who receives it, but to the goodness, generosity and truthfulness of God who promises and gives it, and who, although he owes nothing to anyone, nevertheless promises that he will give a reward to his faithful worshippers; meanwhile he also gives them that they may honor him. Moreover, in the works even of the saints there is much that is unworthy of God and very much that is imperfect. But because God receives into favor and embraces those who do works for Christ's sake, he grants to them the promised reward. For in other respects our righteousnesses are compared to a filthy wrap (Isa. 64:6). And the Lord says in the Gospel: "When you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty'" (Luke 17:10). THERE ARE NO MERITS OF MEN. Therefore, although we teach that God rewards our good deeds, yet at the same time we teach, with Augustine, that God does not crown in us our merits but his gifts. Accordingly we say that whatever reward we receive is also grace, and is more grace than reward, because the good we do, we do more through God than through ourselves, and because Paul says: "What have you that you did not receive? If then you received it, why do you boast as if you had not received it?" (1 Cor. 4:7). And this is what the blessed martyr Cyprian concluded from this verse: We are not to glory in anything in us, since nothing is our own. We therefore condemn those who defend the merits of men in such a way that they invalidate the grace of God.

## **CHAPTER 17 - Of The Catholic and Holy Church of God, and of The One Only Head of The Church**

THE CHURCH HAS ALWAYS EXISTED AND IT WILL ALWAYS EXIST. But because God from the beginning would have men to be saved, and to come to the knowledge of the truth (1 Tim. 2:4), it is altogether necessary that there always should have been, and should be now, and to the end of the world, a Church.

WHAT IS THE CHURCH? The Church is an assembly of the faithful called or gathered out of the world; a communion, I say, of all saints, namely, of those who truly know and rightly worship and serve the true God in Christ the Savior, by the Word and holy Spirit, and who by faith are partakers of all benefits which are freely offered through Christ.

CITIZENS OF ONE COMMONWEALTH. They are all citizens of the one city, living under the same Lord, under the same laws and in the same fellowship of all good things. For the apostle calls them "fellow citizens with the saints and members of the household of God" (Eph. 2:19), calling the faithful on earth saints (1 Cor. 4:1), who are sanctified by the blood of the Son of God. The article of the Creed, "I believe in the holy catholic Church, the communion of saints," is to be understood wholly as concerning these saints.

ONLY ONE CHURCH FOR ALL TIMES. And since there is always but one God, and there is one mediator between God and men, Jesus the Messiah, and one Shepherd of the whole flock, one Head of this body, and, to conclude, one Spirit, one salvation, one faith, one Testament or covenant, it necessarily follows that there is only one Church.

**THE CATHOLIC CHURCH.** We, therefore, call this Church catholic because it is universal, scattered through all parts of the world, and extended unto all times, and is not limited to any times or places. Therefore, we condemn the Donatists who confined the Church to I know not what corners of Africa. Nor do we approve of the Roman clergy who have recently passed off only the Roman Church as catholic.

**PARTS OR FORMS OF THE CHURCH.** The Church is divided into different parts or forms; not because it is divided or rent asunder in itself, but rather because it is distinguished by the diversity of the numbers that are in it.

**MILITANT AND TRIUMPHANT.** For the one is called the Church Militant, the other the Church Triumphant. The former still wages war on earth, and fights against the flesh, the world, and the prince of this world, the devil; against sin and death. But the latter, having been now discharged, triumphs in heaven immediately after having overcome all those things and rejoices before the Lord. Notwithstanding both have fellowship and union one with another.

**THE PARTICULAR CHURCH.** Moreover, the Church Militant upon the earth has always had many particular churches. yet all these are to be referred to the unity of the catholic Church. This [Militant] Church was set up differently before the Law among the patriarchs; otherwise under Moses by the Law; and differently by Christ through the Gospel.

**THE TWO PEOPLES.** Generally two peoples are usually counted, namely, the Israelites and Gentiles, or those who have been gathered from among Jews and Gentiles into the Church. There are also two Testaments, the Old and the New.

**THE SAME CHURCH FOR THE OLD AND THE NEW PEOPLE.** Yet from all these people there was and is one fellowship, one salvation in the one Messiah; in whom, as members of one body under one Head, all united together in the same faith, partaking also of the same spiritual food and drink. Yet here we acknowledge a diversity of times, and a diversity in the signs of the promised and delivered Christ; and that now the ceremonies being abolished, the light shines unto us more clearly, and blessings are given to us more abundantly, and a fuller liberty.

**THE CHURCH THE TEMPLE OF THE LIVING GOD.** This holy Church of God is called the temple of the living God, built of living and spiritual stones and founded upon a firm rock, upon a foundation which no other can lay, and therefore it is called "the pillar and bulwark of the truth" (I Tim. 3:15).

**THE CHURCH DOES NOT ERR.** It does not err as long as it rests upon the rock Christ, and upon the foundation of the prophets and apostles. And it is no wonder if it errs, as often as it deserts him who alone is the truth.

**THE CHURCH AS BRIDE AND VIRGIN.** This Church is also called a virgin and the Bride of Christ, and even the only Beloved. For the apostle says: "I betrothed you to Christ to present you as a pure bride to Christ" (II Cor. 11:2).

**THE CHURCH AS A FLOCK OF SHEEP.** The Church is called a flock of sheep under the one shepherd, Christ, according to Ezek., ch. 34, and John, ch. 10.

**THE CHURCH AS THE BODY.** It is also called the body of Christ because the faithful are living members of Christ under Christ the Head.

**CHRIST THE SOLE HEAD OF THE CHURCH.** It is the head which has the preeminence in the body, and from it the whole body receives life; by its spirit the body is

governed in all things; from it, also, the body receives increase, that it may grow up. Also, there is one head of the body, and it is suited to the body. Therefore the Church cannot have any other head besides Christ. For as the Church is a spiritual body, so it must also have a spiritual head in harmony with itself. Neither can it be governed by any other spirit than by the Spirit of Christ. Wherefore Paul says: "He is the head of the body, the church; he is the beginning, the firstborn from the dead, that in everything he might be preeminent" (Col. 1:18). And in another place: "Christ is the head of the church, his body, and is himself its Savior" (Eph. 5:23). And again: he is "the head over all things for the church, which is his body, the fulness of him who fills all in all" (Eph. 1:22 f.). Also: "We are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together, makes bodily growth" (Eph. 4:15 f.). And therefore we do not approve of the doctrine of the Roman clergy, who make their Pope at Rome the universal shepherd and supreme head of the Church Militant here on earth, and so the very vicar of Jesus Christ, who has (as they say) all fulness of power and sovereign authority in the Church.

**CHRIST THE ONLY PASTOR OF THE CHURCH.** For we teach that Christ the Lord is, and remains the only universal pastor, and highest Pontiff before God the Father; and that in the Church he himself performs all the duties of a bishop or pastor, even to the world's end; [Vicar] and therefore does not need a substitute for one who is absent. For Christ is present with his Church, and is its life-giving Head.

**NO PRIMACY IN THE CHURCH.** He has strictly forbidden his apostles and their successors to have any primacy and dominion in the Church. Who does not see, therefore, that whoever contradicts and opposes this plain truth is rather to be counted among the number of those of whom Christ's apostles prophesied: Peter in II Peter, ch. 2, and Paul in Acts 20:2; II Cor. 11:2; II Thess., ch.2, and also in other places?

**NO DISORDER IN THE CHURCH.** However, by doing away with a Roman head we do not bring any confusion or disorder into the Church, since we teach that the government of the Church which the apostles handed down is sufficient to keep the Church in proper order, the Church was not disordered or in confusion. The Roman head does indeed preserve his tyranny and the corruption that has been brought into the Church, and meanwhile he hinders, resists, and with all the strength he can muster cuts off the proper reformation of the Church.

**DISSENSIONS AND STRIFE IN THE CHURCH.** We are reproached because there have been manifold dissensions and strife in our churches since they separated themselves from the Church of Rome, and therefore cannot be true churches. As though there were never in the Church of Rome any sects, nor contentions and quarrels concerning religion, and indeed, carried on not so much in the schools as from pulpits in the midst of the people. We know, to be sure, that the apostle said: "God is not a God of confusion but of peace" (I Cor. 14:33), and, "While there is jealousy and strife among you, are you not of the flesh?" Yet we cannot deny that God was in the apostolic Church and that it was a true Church, even though there were wranglings and dissensions in it. The apostle Paul reprehended Peter,

an apostle (Gal. 2:11 ff.), and Barnabas dissented from Paul. Great contention arose in the Church of Antioch between them that preached the one Christ, as Luke records in The Acts of the Apostles, ch. 15. And there have at all times been great contentions in the Church, and the most excellent teachers of the Church have differed among themselves about important matters without meanwhile the Church ceasing to be the Church because of these contentions. For thus it pleases God to use the dissensions that arise in the Church to the glory of his name, to illustrate the truth, and in order that those who are in the right might be manifest (I Cor. 11:19).

OF THE NOTES OR SIGNS OF THE TRUE CHURCH. Moreover, as we acknowledge no other head of the Church than Christ, so we do not acknowledge every church to be the true Church which vaunts herself to be such; but we teach that the true Church is that in which the signs or marks of the true Church are to be found, especially the lawful and sincere preaching of the Word of God as it was delivered to us in the books of the prophets and the apostles, which all lead us unto Christ, who said in the Gospel: "My sheep hear me voice, and I know them, and they follow me; and I give unto them eternal life. A stranger they do not follow, but they flee from him, for they do not know the voice of strangers" (John 10:5, 27, 28).

And those who are such in the Church have one faith and one spirit; and therefore they worship but one God, and him alone they worship in spirit and in truth, loving him alone with all their hearts and with all their strength, praying unto him alone through Jesus Christ, the only Mediator and Intercessor; and they do not seek righteousness and life outside Christ and faith in him. Because they acknowledge Christ the only head and foundation of the Church, and, resting on him, daily renew themselves by repentance, and patiently bear the cross laid upon them. Moreover, joined together with all the members of Christ by an unfeigned love, they show that they are Christ's disciples by persevering in the bond of peace and holy unity. At the same time they participate in the sacraments instituted by Christ, and delivered unto us by his apostles, using them in no other way than as they received them from the Lord. That saying of the apostle Paul is well known to all: "I received from the Lord what I also delivered to you" (I Cor. 11:23 ff.). Accordingly, we condemn all such churches as strangers from the true Church of Christ, which are not such as we have heard they ought to be, no matter how much they brag of a succession of bishops, of unity, and of antiquity. Moreover, we have a charge from the apostles of Christ "to shun the worship of idols" (I Cor. 10:14; I John 5:21), and "to come out of Babylon," and to have no fellowship with her, unless we want to be partakers with her of all God's plagues (Rev. 18:4; II Cor. 6:17).

OUTSIDE THE CHURCH OF GOD THERE IS NO SALVATION. But we esteem fellowship with the true Church of Christ so highly that we deny that those can live before God who do not stand in fellowship with the true Church of God, but separate themselves from it. For as there was no salvation outside Noah's ark when the world perished in flood; so we believe that there is no certain salvation outside Christ, who offers himself to be enjoyed by the elect in the Church; and hence we teach that those who wish to live ought not to be separated from the

true Church of Christ.

THE CHURCH IS NOT BOUND TO ITS SIGNS. Nevertheless, by the signs [of the true Church] mentioned above, we do not so narrowly restrict the Church as to teach that all those are outside the Church who either do not participate in the sacraments, at least not willingly and through contempt, but rather, being forced by necessity, unwillingly abstain from them or are deprived of them; or in whom faith sometimes fails, though it is not entirely extinguished and does not wholly cease; or in whom imperfections and errors due to weakness are found. For we know that God had some friends in the world outside the commonwealth of Israel. We know what befell the people of God in the captivity of Babylon, where they were deprived of their sacrifices for seventy years. We know what happened to St. Peter, who denied his Master, and what is wont to happen daily to God's elect and faithful people who go astray and are weak. We know, moreover, what kind of churches the churches in Galatia and Corinth were in the apostles' time, in which the apostle found fault with many serious offenses; yet he calls them holy churches of Christ (I Cor. 1:2; Gal. 1:2).

THE CHURCH APPEARS AT TIMES TO BE EXTINGUISHED. Yes, and it sometimes happens that God in his just judgment allows the truth of his Word, and the catholic faith, and the proper worship of God to be so obscured and overthrown that the Church seems almost extinct, and no more to exist, as we see to have happened in the days of Elijah (I Kings 19:10, 14), and at other times. Meanwhile God has in this world and in this darkness his true worshippers, and those not a few, but even seven thousand and more (I Kings 19:18; Rev. 7:3 ff.). For the apostle exclaims: "God's firm foundation stands, bearing this seal, 'The Lord knows those who are his,' " etc. (II Tim. 2:19). Whence the Church of God may be termed invisible; not because the men from whom the Church is gathered are invisible, but because, being hidden from our eyes and known only to God, it often secretly escapes human judgment.

NOT ALL WHO ARE IN THE CHURCH ARE OF THE CHURCH. Again, not all that are reckoned in the number of the Church are saints, and living and true members of the Church. For there are many hypocrites, who outwardly hear the Word of God, and publicly receive the sacraments, and seem to pray to God through Christ alone, to confess Christ to be their only righteousness, and to worship God, and to exercise the duties of charity, and for a time to endure with patience in misfortune. And yet they are inwardly destitute of true illumination of the Spirit, of faith and sincerity of heart, and of perseverance to the end. But eventually the character of these men, for the most part, will be disclosed. For the apostle John says: "They went out from us, but they were not of us; for if they had been of us, they would indeed have continued with us" (I John 2:19). And although while they simulate piety they are not of the Church, yet they are considered to be in the Church, just as traitors in a state are numbered among its citizens before they are discovered; and as the tares or dandelion and chaff are found among the wheat, and as swellings and tumors are found in a sound body, And therefore the Church of God is rightly compared to a net which catches fish of all kinds, and to a field, in which both wheat and tares are found (Matt. 13:24 ff., 47 ff.).

WE MUST NOT JUDGE RASHLY OR PREMATURELY. Hence we must be very careful not to judge before the time, nor undertake to exclude, reject or cut off those whom the Lord does not want to have excluded or rejected, and those whom we cannot eliminate without loss to the Church. On the other hand, we must be vigilant lest while the pious snore the wicked gain ground and do harm to the Church. THE UNITY OF THE CHURCH IS NOT IN EXTERNAL RITES. Furthermore, we diligently teach that care is to be taken wherein the truth and unity of the Church chiefly lies, lest we rashly provoke and foster schisms in the Church. Unity consists not in outward rites and ceremonies, but rather in the truth and unity of the catholic faith. The catholic faith is not given to us by human laws, but by Holy Scriptures, of which the Apostles' Creed is a compendium. And, therefore, we read in the ancient writers that there was a manifold diversity of rites, but that they were free, and no one ever thought that the unity of the Church was thereby dissolved. So we teach that the true harmony of the Church consists in doctrines and in the true and harmonious preaching of the Gospel of Christ, and in rites that have been expressly delivered by the Lord. And here we especially urge that saying of the apostle: "Let those of us who are perfect have this mind; and if in any thing you are otherwise minded, God will reveal that also to you. Nevertheless let us walk by the same rule according to what we have attained, and let us be of the same mind" (Phil. 3:15 f.).

## **CHAPTER 18 - Of The Ministers of The Church, Their Institution and Duties**

GOD USES MINISTERS IN THE BUILDING OF THE CHURCH. God has always used ministers for the gathering or establishing of a Church for himself, and for the governing and preservation of the same; and still he does, and always will, use them so long as the Church remains on earth. Therefore, the first beginning, institution, and office of ministers is a most ancient arrangement of God himself, and not a new one of men.

INSTITUTION AND ORIGIN OF MINISTERS. It is true that God can, by his power, without any means join to himself a Church from among men; but he preferred to deal with men by the ministry of men. Therefore ministers are to be regarded, not as ministers by themselves alone, but as the ministers of God, inasmuch as God effects the salvation of men through them.

THE MINISTRY IS NOT TO BE DESPISED. Hence we warn men to beware lest we attribute what has to do with our conversion and instruction to the secret power of the Holy Spirit in such a way that we make void the ecclesiastical ministry. For it is fitting that we always have in mind the words of the apostle: "How are they to believe in him of whom they have not heard? And how are they to hear without a preacher? So faith comes from hearing, and hearing comes by the word of God" (Rom. 10: 14, 17). And also what the Lord said in the Gospel: "Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me" (John 13:20). Likewise a man of Macedonia, who appeared to Paul in a vision while he was in Asia, secretly admonished him, saying: "Come over to Macedonia and help us" (Acts 16:9). And in another place the same apostle said: "We are fellow workmen for God; you are God's tillage,

God's building" (I Cor. 3:9).

Yet, on the other hand, we must beware that we do not attribute too much to ministers and the ministry; remembering here also the words of the Lord in the Gospel: "No one can come to me unless my Father draws him" (John 6:44), and the words of the apostle: "What then is Paul? What is Apollos? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but only God gives the growth" (I Cor. 3:5 ff.).

**GOD MOVES THE HEARTS OF MEN.** Therefore, let us believe that God teaches us by his word, outwardly through his ministers, and inwardly moves the hearts of his elect to faith by the Holy Spirit; and that therefore we ought to render all glory unto God for this whole favor. But this matter has been dealt with in the first chapter of this Exposition.

**WHO THE MINISTERS ARE AND OF WHAT SORT GOD HAS GIVEN TO THE WORLD.** And even from

the beginning of the world God has used the most excellent men in the whole world (even if many of them were simple in worldly wisdom or philosophy, but were outstanding in true theology), namely, the patriarchs, with whom he frequently spoke by angels. For the patriarchs were the prophets or teachers of their age whom God for this reason wanted to live for several centuries, in order that they might be, as it were, fathers and lights of the world. They were followed by Moses and the prophets renowned throughout all the world.

**CHRIST THE TEACHER.** After these the heavenly Father even sent his only-begotten Son, the most perfect teacher of the world; in whom is hidden the wisdom of God, and which has come to us through the most holy, simple, and most perfect doctrine of all. For he chose disciples for himself whom he made apostles. These went out into the whole world, and everywhere gathered together churches by the preaching of the Gospel, and then throughout all the churches in the world they appointed pastors or teachers according to Christ's command; through their successors he has taught and governed the Church unto this day. Therefore, as God gave unto his ancient people the patriarchs, together with Moses and the prophets, so also to his people of the New Testament he sent his only-begotten Son, and, with him, the apostles and teachers of the Church.

**MINISTERS OF THE NEW TESTAMENT.** Furthermore, the ministers of the new people are called by various names. For they are called apostles, prophets, evangelists, bishops, elders, pastors, and teachers (I Cor. 12:28; Eph. 4:11).

**THE APOSTLES.** The apostles did not stay in any particular place, but throughout the world gathered together different churches. When they were once established, there ceased to be apostles, and pastors took their place, each in his church.

**PROPHETS.** In former times the prophets were seers, knowing the future; but they also interpreted the Scriptures. Such men are also found still today.

**EVANGELISTS.** The writers of the history of the Gospel were called Evangelists; but they also were heralds of the Gospel of Christ; as Paul also commended Timothy: "Do the work of an evangelist" (II Tim. 4:5).

**BISHOPS.** Bishops are the overseers and watchmen of the Church, who administer the food and needs of the life of the Church.

**PRESBYTERS.** The presbyters are the elders and, as it were, senators and fathers

of the Church, governing it with wholesome counsel.

**PASTORS** The pastors both keep the Lord's sheepfold, and also provide for its needs.

**TEACHERS.** The teachers instruct and teach the true faith and godliness.

Therefore, the ministers of the churches may now be called bishops, elders, pastors, and teachers.

**PAPAL ORDERS.** Then in subsequent times many more names of ministers in the Church were introduced into the Church of God. For some were appointed patriarchs, others archbishops, others suffragans; also, metropolitans, archdeacons, deacons, subdeacons, acolytes, exorcists, cantors, porters, and I know not what others, as cardinals, provosts, and priors; greater and lesser fathers, greater and lesser orders. But we are not troubled about all these about how they once were and are now. For us the apostolic doctrine concerning ministers is sufficient.

**CONCERNING MONKS.** Since we assuredly know that monks, and the orders or sects of monks, are instituted neither by Christ nor by the apostles, we teach that they are of no use to the Church of God, nay rather, are pernicious. For, although in former times they were tolerable (when they were hermits, earning their living with their own hands, and were not a burden to anyone, but like the laity were everywhere obedient to the pastors of the churches), yet now the whole world sees and knows what they are like. They formulate I know not what vows; but they lead a life quite contrary to their vows, so that the best of them deserves to be numbered among those of whom the apostle said: "We hear that some of you are living an irregular life, mere busybodies, not doing any work" etc. (II Thess. 3:11). Therefore, we neither have such in our churches, nor do we teach that they should be in the churches of Christ.

**MINISTERS ARE TO BE CALLED AND ELECTED.** Furthermore, no man ought to usurp the honor of the ecclesiastical ministry; that is, to seize it for himself by bribery or any deceits, or by his own free choice. But let the ministers of the Church be called and chosen by lawful and ecclesiastical election; that is to say, let them be carefully chosen by the Church or by those delegated from the Church for that purpose in a proper order without any uproar, dissension and rivalry. Not any one may be elected, but capable men distinguished by sufficient consecrated learning, pious eloquence, simple wisdom, lastly, by moderation and an honorable reputation, according to that apostolic rule which is compiled by the apostle in I Tim., ch. 3, and Titus, ch. 1.

**ORDINATION.** And those who are elected are to be ordained by the elders with public prayer and laying on of hands. Here we condemn all those who go off of their own accord, being neither chosen, sent, nor ordained (Jer., ch. 23). We condemn unfit ministers and those not furnished with the necessary gifts of a pastor.

In the meantime we acknowledge that the harmless simplicity of some pastors in the primitive Church sometimes profited the Church more than the many-sided, refined and fastidious, but a little too esoteric learning of others. For this reason we do not reject even today the honest, yet by no means ignorant, simplicity of some.



**PRIESTHOOD OF ALL BELIEVERS.** To be sure, Christ's apostles call all who believe in Christ "priests," but not on account of an office, but because, all the faithful having been made kings and priests, we are able to offer up a spiritual sacrifices to God through Christ (Ex. 19:6; I Peter 2:9; Rev. 1:6). Therefore, the priesthood and the ministry are very different from one another. For the priesthood, as we have just said, is common to all Christians; not so is the ministry. Nor have we abolished the ministry of the Church because we have repudiated the papal priesthood from the Church of Christ.

**PRIESTS AND PRIESTHOOD.** Surely in the new covenant of Christ there is no longer any such priesthood as was under the ancient people; which had an external anointing, holy garments, and very many ceremonies which were types of Christ, who abolished them all by this coming and fulfilling them. But he himself remains the only priest forever, and lest we derogate anything from him, we do not impart the name of priest to any minister. For the Lord himself did not appoint any priests in the Church of the New Testament who, having received authority from the suffragan, may daily offer up the sacrifice that is, the very flesh and blood of the Lord, for the living and the dead, but ministers who may teach and administer the sacraments.

**THE NATURE OF THE MINISTERS OF THE NEW TESTAMENT.** Paul explains simply and briefly what we are to think of the ministers of the New Testament or of the Christian Church, and what we are to attribute to them. "This is how one should regard us, as servants of Christ and stewards of the mysteries of God" II Cor. 4:1). Therefore, the apostle wants us to think of ministers as ministers. Now the apostle calls them rowers, who have their eyes fixed on the coxswain, and so men who do not live for themselves or according to their own will, but for others--namely, their masters, upon whose command they altogether depend. For in all his duties every minister of the Church is commanded to carry out only what he has received in commandment from his Lord, and not to indulge his own free choice. And in this case it is expressly declared who is the Lord, namely, Christ; to whom the ministers are subject in all the affairs of the ministry.

**MINISTERS AS STEWARDS OF THE MYSTERIES OF GOD.** Moreover, to the end that he might expound the ministry more fully, the apostle adds that ministers of the Church are administrators and stewards of the mysteries of God. Now in many passages, especially in Eph., ch. 3, Paul called the mysteries of God the Gospel of Christ. And the sacraments of Christ are also called mysteries by the ancient writers. Therefore for this purpose are the ministers of the Church called--namely, to preach the Gospel of Christ to the faithful, and to administer the sacraments. We read, also, in another place in the Gospel, of "the faithful and wise steward," whom "his master will set over his household, to give them their portion of food at the proper time" (Luke 12:42). Again, elsewhere in the Gospel a man takes a journey in a foreign country and, leaving his house, gives his substance and authority over it to his servants, and to each his work.

**THE POWER OF MINISTERS OF THE CHURCH.** Now, therefore, it is fitting that we also say something about the power and duty of the ministers of the Church. Concerning this power some have argued industriously, and to it have subjected

everything on earth, even the greatest things, and they have done so contrary to the commandment of the Lord who has prohibited dominion for this disciples and has highly commended humility (Luke 22:24 ff.; Matt. 18:3 f.; 20:25 ff.). There is, indeed, another power that is pure and absolute, which is called the power of right. According to this power all things in the whole world are subject to Christ, who is Lord of all, as he himself has testified when he said: "All authority in heaven and on earth has been given to me" (Matt. 28:18), and again, "I am the first and the last, and behold I am alive for evermore, and I have the keys of Hades and Death" (Rev. 1:18); also, "He has the key of David, which opens and no one shall shut, who shuts and no one opens" (Rev. 3:7). THE LORD RESERVES TRUE POWER FOR HIMSELF. This power the Lord reserves to himself, and does not transfer it to any other, so that he might stand idly by as a spectator while his ministers work. For Isaiah says, "I will place on his shoulder the key of the house of David" (Isa. 22:22), and again, "The government will be upon his shoulders, but still keeps and uses his own power, governing all things.

THE POWER OF THE OFFICE AND OF THE MINISTER. Then there is another power of an office or of ministry limited by him who has full and absolute power. And this is more like a service than a dominion.

THE KEYS. For a lord gives up his power to the steward in his house, and for that cause gives him the keys, that he may admit into or exclude from the house those whom his lord will have admitted or excluded. In virtue of this power the minister, because of his office, does that which the Lord has commanded him to do; and the Lord confirms what he does, and wills that what his servant has done will be so regarded and acknowledges, as if he himself had done it. Undoubtedly, it is to this that these evangelical sentences refer: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matt. 16:19). Again, "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:23). But if the minister does not carry out everything as the Lord has commanded him, but transgresses the bounds of faith, then the Lord certainly makes void what he has done. Wherefore the ecclesiastical power of the ministers of the Church is that function whereby they indeed govern the Church of God, but yet se do all things in the Church as the Lord has prescribed in his Word. When those things are done, the faithful esteem them as done by the Lord himself. But mention has already been made of the keys above.

THE POWER OF MINISTERS IS ONE AND THE SAME, AND EQUAL. Now the one and an equal power or function is given to all ministers in the Church. Certainly, in the beginning, the bishops or presbyters governed the Church in common; no man lifted up himself above another, none usurped greater power or authority over his fellow-bishops. For remembering the words of the Lord: "Let the leader among you become as one who serves" (Luke 22:26), they kept themselves in humility, and by mutual services they helped one another in the governing and preserving of the Church.

ORDER TO BE PRESERVED. Nevertheless, for the sake of preserving order some one

of the ministers called the assembly together, proposed matters to be laid before it, gathered the opinions of the others, in short, to the best of man's ability took precaution lest any confusion should arise. Thus did St. Peter, as we read in The Acts of the Apostles, who nevertheless was not on that account preferred to the others, nor endowed with greater authority than the rest. Rightly then does Cyprian the Martyr say, in his *De Simplicitate Clericorum*: "The other apostles were assuredly what Peter was, endowed with a like fellowship of honor and power; but [his] primacy proceeds from unity in order that the Church may be shown to be one."

WHEN AND HOW ONE WAS PLACED BEFORE THE OTHERS. St. Jerome also in his commentary

upon The Epistle of Paul to Titus, says something not unlike this: "Before attachment to persons in religion was begun at the instigation of the devil, the churches were governed by the common consultation of the elders; but after every one thought that those whom he had baptized were his own, and not Christ's, it was decreed that one of the elders should be chosen, and set over the rest, upon whom should fall the care of the whole Church, and all schismatic seeds should be removed." Yet St. Jerome does not recommend this decree as divine; for he immediately adds: "As the elders knew from the custom of the Church that they were subject to him who was set over them, so the bishops knew that they were subject to him who was set over them, so the bishops knew that they were above the elders, more from custom than from the truth of an arrangement by the Lord, and that they ought to rule the Church in common with them." Thus far St. Jerome. Hence no one can rightly forbid a return to the ancient constitution of the Church of God, and to have recourse to it before human custom.

THE DUTIES OF MINISTERS. The duties of ministers are various; yet for the most part they are restricted to two, in which all the rest are comprehended: to the teaching of the Gospel of Christ, and to the proper administration of the sacraments. For it is the duty of the ministers to gather together an assembly for worship in which to expound God's Word and to apply the whole doctrine to the care and use of the Church, so that what is taught may benefit the hearers and edify the faithful. It falls to ministers, I say, to teach the ignorant, and to exhort; and to urge the idlers and lingerers to make progress in the way of the Lord. Moreover, they are to comfort and to strengthen the fainthearted, and to arm them against the manifold temptations of Satan; to rebuke offenders; to recall the erring into the way; to raise the fallen; to convince the gainsayers to drive the wolf away from the sheepfold of the Lord; to rebuke wickedness and wicked men wisely and severely; no to wink at nor to pass over great wickedness. And, besides, they are to administer the sacraments, and to commend the right use of them, and to prepare all men by wholesome doctrine to receive them; to preserve the faithful in a holy unity; and to check schisms; to catechize the unlearned, to commend the needs of the poor to the Church, to visit, instruct, and keep in the way of life the sick and those afflicted with various temptations. In addition, they are to attend to public prayers of supplications in times of need, together with common fasting, that is, a holy abstinence; and as diligently as possible to see to everything that pertains to the tranquility,

peace and welfare of the churches.

But in order that the minister may perform all these things better and more easily, it is especially required of him that he fear God, be constant in prayer, attend to spiritual reading, and in all things and at all times be watchful, and by a purity of life to let his light to shine before all men.

DISCIPLINE. And since discipline is an absolute necessity in the Church and excommunication was once used in the time of the early fathers, and there were ecclesiastical judgments among the people of God, wherein this discipline was exercised by wise and godly men, it also falls to ministers to regulate this discipline for edification, according to the circumstances of the time, public state, and necessity. At all times and in all places the rule is to be observed that everything is to be done for edification, decently and honorably, without oppression and strife. For the apostle testifies that authority in the Church was given to him by the Lord for building up and not for destroying (II Cor. 10:8). And the Lord himself forbade the weeds to be plucked up in the Lord's field, because there would be danger lest the wheat also be plucked up with it (Matt. 13:29 f.).

EVEN EVIL MINISTERS ARE TO BE HEARD. Moreover, we strongly detest the error of the Donatists who esteem the doctrine and administration of the sacraments to be either effectual or not effectual, according to the good or evil life of the ministers. For we know that the voice of Christ is to be heard, though it be out of the mouths of evil ministers; because the Lord himself said: "Practice and observe whatever they tell you, but not what they do" (Matt. 23:3). We know that the sacraments are sanctified by the institution and the word of Christ, and that they are effectual to the godly, although they be administered by unworthy ministers. Concerning this matter, Augustine, the blessed servant of God, many times argued from the Scriptures against the Donatists.

SYNODS. Nevertheless, there ought to be proper discipline among ministers. In synods the doctrine and life of ministers is to be carefully examined. Offenders who can be cured are to be rebuked by the elders and restored to the right way, and if they are incurable, they are to be deposed, and like wolves driven away from the flock of the Lord by the true shepherds. For, if they be false teachers, they are not to be tolerated at all. Neither do we disapprove of ecumenical councils, if they are convened according to the example of the apostles, for the welfare of the Church and not for its destruction.

THE WORKER IS WORTHY OF HIS REWARD. All faithful ministers, as good workmen, are also worthy of their reward, and do not sin when they receive a stipend, and all things that be necessary for themselves and their family. For the apostle shows in I Cor., ch. 9, and in I Tim., ch. 5, and elsewhere that these things may rightly be given by the Church and received by ministers. The Anabaptists, who condemn and defame ministers who live from their ministry are also refuted by the apostolic teaching.

## **CHAPTER 19 - Of the Sacraments of the Church of Christ**

THE SACRAMENTS [ARE] ADDED TO THE WORD AND WHAT THEY ARE. From the beginning,

God added to the preaching of his Word in his Church sacraments or sacramental signs. For thus does all Holy Scripture clearly testify. Sacraments are mystical symbols, or holy rites, or sacred actions, instituted by God himself, consisting of his Word, of signs and of things signified, whereby in the Church he keeps in mind and from time to time recalls the great benefits he has shown to men; whereby also he seals his promises, and outwardly represents, and, as it were, offers unto our sight those things which inwardly he performs for us, and so strengthens and increases our faith through the working of God's Spirit in our hearts. Lastly, he thereby distinguishes us from all other people and religions, and consecrates and binds us wholly to himself, and signifies what he requires of us.

**SOME ARE SACRAMENTS OF THE OLD, OTHERS OF THE NEW, TESTAMENTS.** Some sacraments

are of the old, others of the new, people. The sacraments of the ancient people were circumcision, and the Paschal Lamb, which was offered up; for that reason it is referred to the sacrifices which were practiced from the beginning of the world.

**THE NUMBER OF SACRAMENTS OF THE NEW PEOPLE.** The sacraments of the new people are Baptism and the Lord's Supper. There are some who count seven sacraments of the new people. Of these we acknowledge that repentance, the ordination of ministers (not indeed the papal but apostolic ordination), and matrimony are profitable ordinances of God, but not sacraments. Confirmation and extreme unction are human inventions which the Church can dispense with without any loss, and indeed, we do not have them in our churches. For they contain some things of which we can by no means approve. Above all we detest all the trafficking in which the Papists engage in dispensing the sacraments.

**THE AUTHOR OF THE SACRAMENTS.** The author of all sacraments is not any man, but God alone. Men cannot institute sacraments. For they pertain to the worship of God, and it is not for man to appoint and prescribe a worship of God, but to accept and preserve the one he has received from God. Besides, the symbols have God's promises annexed to them, which require faith. Now faith rests only upon the Word of God; and the Word of God is like papers or letters, and the sacraments are like seals which only God appends to the letters.

**CHRIST STILL WORKS IN SACRAMENTS.** And as God is the author of the sacraments, so he continually works in the Church in which they are rightly carried out; so that the faithful, when they receive them from the ministers, know that God works in his own ordinance, and therefore they receive them as from the hand of God; and the minister's faults (even if they be very great) cannot affect them, since they acknowledge the integrity of the sacraments to depend upon the institution of the Lord.

**THE SUBSTANCE OR CHIEF THING IN THE SACRAMENTS.** But the principal thing which God promises in all sacraments and to which all the godly in all ages direct their attention (some call it the substance and matter of sacraments) is Christ the Savior -- that only sacrifice, and that Lamb of God slain from the foundation of the world; that rock, also, from which all our fathers drank, by whom all the elect are circumcised without hands through the Holy Spirit, and

are washed from all their sins, and are nourished with the very body and blood of Christ unto eternal life.

THE SIMILARITY AND DIFFERENCE IN THE SACRAMENTS OF OLD AND NEW PEOPLES. Now, in

respect of that which is the principal thing and the matter itself in the sacraments, the sacraments of both peoples are equal. For Christ, the only Mediator and Savior of the faithful, is the chief thing and very substance of the sacraments in both; for the one God is the author of them both. They were given to both peoples as signs and seals of the grace and promises of God, which should call to mind and renew the memory of God's great benefits, and should distinguish the faithful from all the religions in the world; lastly, which should be received spiritually by faith, and should bind the receivers to the Church, and admonish them of their duty. In these and similar respects, I say, the sacraments of both peoples are not dissimilar, although in the outward signs they are different. And, indeed, with respect to the signs we make a great difference. For ours are more firm and lasting, inasmuch as they will never be changed to the end of the world. Moreover, ours testify that both the substance and the promise have been fulfilled or perfected in Christ; the former signified what was to be fulfilled. Ours are also more simple and less laborious, less sumptuous and involved with ceremonies. Moreover, they belong to a more numerous people, one that is dispersed throughout the whole earth. And since they are more excellent, and by the Holy Spirit kindle greater faith, a greater abundance of the Spirit also ensues.

OUR SACRAMENTS SUCCEED THE OLD WHICH ARE ABROGATED. But now since Christ the true Messiah is exhibited unto us, and the abundance of grace is poured forth upon the people of The New Testament, the sacraments of the old people are surely abrogated and have ceased; and in their stead the symbols of the New Testament are placed -- Baptism in the place of circumcision, the Lord's Supper in place of the Paschal Lamb and sacrifices.

IN WHAT THE SACRAMENTS CONSIST. And as formerly the sacraments consisted of the word, the sign, and the thing signified; so even now they are composed, as it were, of the same parts. For the Word of God makes them sacraments, which before they were not.

THE CONSECRATION OF THE SACRAMENTS. For they are consecrated by the Word, and shown to be sanctified by him who instituted them. To sanctify or consecrate anything to God is to dedicate it to holy uses; that is, to take it from the common and ordinary use, and to appoint it to a holy use. For the signs in the sacraments are drawn from common use, things external and visible. For in baptism the sign is the element of water, and that visible washing which is done by the minister; but the thing signified is regeneration and the cleansing from sins. Likewise, in the Lord's Supper, the outward sign is bread and wine, taken from things commonly used for meat and drink; but the thing signified is the body of Christ which was given, and his blood which was shed for us, or the communion of the body and blood of the Lord. Wherefore, the water, bread, and wine, according to their nature and apart from the divine institution and sacred use, are only that which they are called and we experience. But when the Word of

God is added to them, together with invocation of the divine name, and the renewing of their first institution and sanctification, then these signs are consecrated, and shown to be sanctified by Christ. For Christ's first institution and consecration of the sacraments remains always effectual in the Church of God, so that these who do not celebrate the sacraments in any other way than the Lord himself instituted from the beginning still today enjoy that first and all-surpassing consecration. And hence in the celebration of the sacraments the very words of Christ are repeated.

**SIGNS TAKE NAME OF THINGS SIGNIFIED.** And as we learn out of the Word of God that these signs were instituted for another purpose than the usual use, therefore we teach that they now, in their holy use, take upon them the names of things signified, and are no longer called mere water, bread or wine, but also regeneration or the washing of water, and the body and blood of the Lord or symbols and sacraments of the Lord's body and blood. Not that the symbols are changed into the things signified, or cease to be what they are in their own nature. For otherwise they would not be sacraments. If they were only the thing signified, they would not be signs.

**THE SACRAMENTAL UNION.** Therefore the signs acquire the names of things because they are mystical signs of sacred things, and because the signs and the things signified are sacramentally joined together; joined together, I say, or united by a mystical signification, and by the purpose or will of him who instituted the sacraments. For the water, bread, and wine are not common, but holy signs. And he that instituted water in baptism did not institute it with the will and intention that the faithful should only be sprinkled by the water of baptism; and he who commanded the bread to be eaten and the wine to be drunk in the supper did not want the faithful to receive only bread and wine without any mystery as they eat bread in their homes; but that they should spiritually partake of the things signified, and by faith be truly cleansed from their sins, and partake of Christ.

**THE SECTS.** And, therefore, we do not at all approve of those who attribute the sanctification of the sacraments to I know not what properties and formula or to the power of words pronounced by one who is consecrated and who has the intention of consecrating, and to other accidental things which neither Christ or the apostles delivered to us by word or example. Neither do we approve of the doctrine of those who speak of the sacraments just as common signs, not sanctified and effectual. Nor do we approve of those who despise the visible aspect of the sacraments because of the invisible, and so believe the signs to be superfluous because they think they already enjoy the things themselves, as the Messalians are said to have held.

**THE THING SIGNIFIED IS NEITHER INCLUDED IN OR BOUND TO THE SACRAMENTS.** We do not

approve of the doctrine of those who teach that grace and the things signified are so bound to and included in the signs that whoever participate outwardly in the signs, no matter what sort of persons they be, also inwardly participate in the grace and things signified.

However, as we do not estimate the value of the sacraments by the worthiness or

unworthiness of the ministers, so we do not estimate it by the condition of those who receive them. For we know that the value of the sacraments depends upon faith and upon the truthfulness and pure goodness of God. For as the Word of God remains the true Word of God, in which, when it is preached, not only bare words are repeated, but at the same time the things signified or announced in words are offered by God, even if the ungodly and unbelievers hear and understand the words yet do not enjoy the things signified, because they do not receive them by true faith; so the sacraments, which by the Word consist of signs and the things signified, remain true and inviolate sacraments, signifying not only sacred things, but, by God offering, the things signified, even if unbelievers do not receive the things offered. This is not the fault of God who gives and offers them, but the fault of men who receive them without faith and illegitimately; but whose unbelief does not invalidate the faithfulness of God (Rom. 3:3 f.).

THE PURPOSE FOR WHICH SACRAMENTS WERE INSTITUTED. Since the purpose for which sacraments were instituted was also explained in passing when right at the beginning of our exposition it was shown what sacraments are, there is no need to be tedious by repeating what once has been said. Logically, therefore, we now speak severally of the sacraments of the new people.

## CHAPTER 20 - Of Holy Baptism

THE INSTITUTION OF BAPTISM. Baptism was instituted and consecrated by God. First John baptized, who dipped Christ in the water in Jordan. From him it came to the apostles, who also baptized with water. The Lord expressly commanded them to preach the Gospel and to baptize "in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). And in The Acts, Peter said to the Jews who inquired what they ought to do: "Be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:37 f.). Hence by some baptism is called a sign of initiation for God's people, since by it the elect of God are consecrated to God.

ONE BAPTISM. There is but one baptism in the Church of God; and it is sufficient to be once baptized or consecrated unto God. For baptism once received continues for all of life, and is a perpetual sealing of our adoption.

WHAT IT MEANS TO BE BAPTIZED. Now to be baptized in the name of Christ is to be enrolled, entered, and received into the covenant and family, and so into the inheritance of the sons of God; yes, and in this life to be called after the name of God; that is to say, to be called a son of God; to be cleansed also from the filthiness of sins, and to be granted the manifold grace of God, in order to lead a new and innocent life. Baptism, therefore, calls to mind and renews the great favor God has shown to the race of mortal men. For we are all born in the pollution of sin and are the children of wrath. But God, who is rich in mercy, freely cleanses us from our sins by the blood of his Son, and in him adopts us to be his sons, and by a holy covenant joins us to himself, and enriches us with various gifts, that we might live a new life. All these things are assured by



baptism. For inwardly we are regenerated, purified, and renewed by God through the Holy Spirit and outwardly we receive the assurance of the greatest gifts in the water, by which also those great benefits are represented, and, as it were, set before our eyes to be beheld.

**WE ARE BAPTIZED WITH WATER.** And therefore we are baptized, that is, washed or sprinkled with visible water. For the water washes dirt away, and cools and refreshes hot and tired bodies. And the grace of God performs these things for souls, and does so invisibly or spiritually.

**THE OBLIGATION OF BAPTISM.** Moreover, God also separates us from all strange religions and peoples by the symbol of baptism, and consecrates us to himself as his property. We, therefore, confess our faith when we are baptized, and obligate ourselves to God for obedience, mortification of the flesh, and newness of life. Hence, we are enlisted in the holy military service of Christ that all our life long we should fight against the world, Satan, and our own flesh. Moreover, we are baptized into one body of the Church, that with all members of the Church we might beautifully concur in the one religion and in mutual services.

**THE FORM OF BAPTISM.** We believe that the most perfect form of baptism is that by which Christ was baptized, and by which the apostles baptized. Those things, therefore, which by man's device were added afterwards and used in the Church we do not consider necessary to the perfection of baptism. Of this kind is exorcism, the use of burning lights, oil, salt, spittle, and such other things as that baptism is to be celebrated twice every year with a multitude of ceremonies. For we believe that one baptism of the Church has been sanctified in God's first institution, and that it is consecrated by the Word and is also effectual today in virtue of God's first blessing.

**THE MINISTER OF BAPTISM.** We teach that baptism should not be administered in the Church by women or midwives. For Paul deprived women of ecclesiastical duties, and baptism has to do with these.

**ANABAPTISTS.** We condemn the Anabaptists, who deny that newborn infants of the faithful are to be baptized. For according to evangelical teaching, of such is the Kingdom of God, and they are in the covenant of God. Why, then, should the sign of God's covenant not be given to them? Why should those who belong to God and are in his Church not be initiated by holy baptism? We condemn also the Anabaptists in the rest of their peculiar doctrines which they hold contrary to the Word of God. We therefore are not Anabaptists and have nothing in common with them.

## **CHAPTER 21 - Of the Holy Supper of the Lord**

**THE SUPPER OF THE LORD.** The Supper of the Lord (which is called the Lord's Table, and the Eucharist, that is, a Thanksgiving), is, therefore, usually called a supper, because it was instituted by Christ at this last supper, and still represents it, and because in it the faithful are spiritually fed and given drink.

**THE AUTHOR AND CONSECRATOR OF THE SUPPER.** For the author of the Supper of the

Lord is not an angel or any man, but the Son of God himself, our Lord Jesus Christ, who first consecrated it to his Church. And the same consecration or blessing still remains among all those who celebrate no other but that very Supper which the Lord instituted, and at which they repeat the words of the Lord's Supper, and in all things look to the one Christ by a true faith, from whose hands they receive, as it were, what they receive through the ministry of the ministers of the Church.

**A MEMORIAL OF GOD'S BENEFITS.** By this sacred rite the Lord wishes to keep in fresh remembrance that greatest benefit which he showed to mortal men, namely, that by having given his body and shed his blood he has pardoned all our sins, and redeemed us from eternal death and the power of the devil, and now feeds us with his flesh, and gives us his blood to drink, which, being received spiritually by true faith, nourish us to eternal life. And this so great a benefit is renewed as often as the Lord's Supper is celebrated. For the Lord said: "Do this in remembrance of me." This holy Supper also seals to us that the very body of Christ was truly given for us, and his blood shed for the remission of our sins, lest our faith should in any way waver.

**THE SIGN AND THING SIGNIFIED.** And this is visibly represented by this sacrament outwardly through the ministers, and, as it were, presented to our eyes to be seen, which is invisibly wrought by the Holy Spirit inwardly in the soul. Bread is outwardly offered by the minister, and the words of the Lord are heard: "Take, eat; this is my body"; and, "Take and divide among you. Drink of it, all of you; this is my blood." Therefore the faithful receive what is given by the ministers of the Lord, and they eat the bread of the Lord and drink of the Lord's cup. At the same time by the work of Christ through the Holy Spirit they also inwardly receive the flesh and blood of the Lord, and are thereby nourished unto life eternal. For the flesh and blood of Christ is the true food and drink unto life eternal; and Christ himself, since he was given for us and is our Savior, is the principal thing in the Supper, and we do not permit anything else to be substituted in his place.

But in order to understand better and more clearly how the flesh and blood of Christ are the food and drink of the faithful, and are received by the faithful unto eternal life, we would add these few things. There is more than one kind of eating. There is corporeal eating whereby food is taken into the mouth, is chewed with the teeth, and swallowed into the stomach. In times past the Capernaïtes thought that the flesh of the Lord should be eaten in this way, but they are refuted by him in John, ch. 6. For as the flesh of Christ cannot be eaten corporeally without infamy and savagery, so it is not food for the stomach. All men are forced to admit this. We therefore disapprove of that canon in the Pope's decrees, *Ego Berengarius* (*De Consecrat.*, Dist. 2). For neither did godly antiquity believe, nor do we believe, that the body of Christ is to be eaten corporeally and essentially with a bodily mouth.

**SPIRITUAL EATING OF THE LORD.** There is also a spiritual eating of Christ's body; not such that we think that thereby the food itself is to be changed into spirit, but whereby the body and blood of the Lord, while remaining in their own essence and property, are spiritually communicated to us, certainly not in a

corporeal but in a spiritual way, by the Holy Spirit, who applies and bestows upon us these things which have been prepared for us by the sacrifice of the Lord's body and blood for us, namely, the remission of sins, deliverance, and eternal life; so that Christ lives in us and we live in him, and he causes us to receive him by true faith to this end that he may become for us such spiritual food and drink, that is, our life.

**CHRIST AS OUR FOOD SUSTAINS US IN LIFE.** For even as bodily food and drink not only refresh and strengthen our bodies, but also keeps them alive, so the flesh of Christ delivered for us, and his blood shed for us, not only refresh and strengthen our souls, but also preserve them alive, not in so far as they are corporeally eaten and drunken, but in so far as they are communicated unto us spiritually by the Spirit of God, as the Lord said: "The bread which I shall give for the life of the world is my flesh (John 6:51), and "the flesh" (namely what is eaten bodily) "is of no avail; it is the spirit that gives life" (v. 63). And: "The words that I have spoken to you are spirit and life."

**CHRIST RECEIVED BY FAITH.** And as we must by eating receive food into our bodies in order that it may work in us, and prove its efficacy in us -- since it profits us nothing when it remains outside us -- so it is necessary that we receive Christ by faith, that he may become ours, and he may live in us and we in him. For he says: "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst" (John 6:35); and also, "He who eats me will live because of me...he abides in me, I in him" (vs. 57, 56).

**SPIRITUAL FOOD.** From all this it is clear that by spiritual food we do not mean some imaginary food I know not what but the very body of the Lord given to us, which nevertheless is received by the faithful not corporeally, but spiritually by faith. In this matter we follow the teaching of the Savior himself, Christ the Lord, according to John, ch. 6.

**EATING NECESSARY FOR SALVATION.** And this eating of the flesh and drinking of the blood of the Lord is so necessary for salvation that without it no man can be saved. But this spiritual eating and drinking also occurs apart from the Supper of the Lord, and as often and wherever a man believes in Christ. To which that sentence of St. Augustine's perhaps applies: "Why do you provide for your teeth and your stomach? Believe, and you have eaten."

**SACRAMENTAL EATING OF THE LORD.** Besides the higher spiritual eating there is also a sacramental eating of the body of the Lord by which not only spiritually and internally the believer truly participates in the true body and blood of the Lord, but also, by coming to the Table of the Lord, outwardly receives the visible sacrament of the body and blood of the Lord. To be sure, when the believer believed, he first received the life-giving food, and still enjoys it. But therefore, when he now received the sacrament, he does not received nothing. For he progresses in continuing to communicate in the body and blood of the Lord, and so his faith is kindle and grows more and more, and is refreshed by spiritual food. For while we live, faith is continually increased. And he who outwardly receives the sacrament by true faith, not only receives the sign, but also, as we said, enjoys the thing itself. Moreover, he obeys the Lord's institution and commandment, and with a joyful mind gives thanks for his

redemption and that of all mankind, and makes a faithful memorial to the Lord's death, and gives a witness before the Church, of whose body he is a member. Assurance is also given to those who receive the sacrament that the body of the Lord was given and his blood shed, not only for men in general, but particularly for every faithful communicant, to whom it is food and drink unto eternal life.

**UNBELIEVERS TAKE THE SACRAMENT TO THEIR JUDGMENT.** But he who comes to this sacred Table of the Lord without faith, communicates only in the sacrament and does not receive the substance of the sacrament whence comes life and salvation; and such men unworthily eat of the Lord's Table. Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord, and eats and drinks judgment upon himself (I Cor. 11:26-29). For when they do not approach with true faith, they dishonor the death of Christ, and therefore eat and drink condemnation to themselves.

**THE PRESENCE OF CHRIST IN THE SUPPER.** We do not, therefore, so join the body of the Lord and his blood with the bread and wine as to say that the bread itself is the body of Christ except in a sacramental way; or that the body of Christ is hidden corporeally under the bread, so that it ought to be worshipped under the form of bread; or yet that whoever receives the sign, receives also the thing itself. The body of Christ is in heaven at the right hand of the Father; and therefore our hearts are to be lifted up on high, and not to be fixed on the bread, neither is the Lord to be worshipped in the bread. Yet the Lord is not absent from his Church when she celebrates the Supper. The sun, which is absent from us in the heavens, is notwithstanding effectually present among us. How much more is the Sun of Righteousness, Christ, although in his body he is absent from us in heaven, present with us, not corporeally, but spiritually, by his vivifying operation, and as he himself explained at his Last Supper that he would be present with us (John, chs. 14; 15; and 16). Whence it follows that we do not have the Supper without Christ, and yet at the same time have an unbloody and mystical Supper, as it was universally called by antiquity.

**OTHER PURPOSES OF THE LORD'S SUPPERS.** Moreover, we are admonished in the celebration of the Supper of the Lord to be mindful of whose body we have become members, and that, therefore, we may be of one mind with all the brethren, live a holy life, and not pollute ourselves with wickedness and strange religions; but, persevering in the true faith to the end of our life, strive to excel in holiness of life.

**PREPARATION FOR THE SUPPER.** It is therefore fitting that when we would come to the Supper, we first examine ourselves according to the commandment of the apostle, especially as to the kind of faith we have, whether we believe that Christ has come to save sinners and to call them to repentance, and whether each man believes that he is in the number of those who have been delivered by Christ and saved; and whether he is determined to change his wicked life, to lead a holy life, and with the Lord's help to persevere in the true religion and in harmony with the brethren, and to give due thanks to God for his deliverance.

**THE OBSERVANCE OF THE SUPPER WITH BOTH BREAD AND WINE.** We think that rite, manner, or form of the Supper to be the most simple and excellent which comes nearest to the first institution of the Lord and to the apostles' doctrine. It

consists in proclaiming the Word of God, in godly prayers, in the action of the Lord himself, and its repetition, in the eating of the Lord's body and drinking of this blood; in a fitting remembrance of the Lord's death, and a faithful thanksgiving; and in a holy fellowship in the union of the body of the Church. We therefore disapprove of those who have taken from the faithful one species of the sacrament, namely, the Lord's cup. For these seriously offend against the institution of the Lord who says: "Drink ye all of this"; which he did not so expressly say of the bread.

We are not now discussing what kind of mass once existed among the fathers, whether it is to be tolerated or not. But this we say freely that the mass which is now used throughout the Roman Church has been abolished in our churches for many and very good reasons which, for brevity's sake, we do not now enumerate in detail. We certainly could not approve of making a wholesome action into a vain spectacle and a means of giving merit, and of celebrating it for a price. Nor could we approve of saying that in it the priest is said to effect the very body of the Lord, and really to offer it for the remission of the sins of the living and the dead, and in addition, for the honor, veneration and remembrance of the saints in heaven, etc.

## **CHAPTER 22 - Of Religious and Ecclesiastical Meetings**

WHAT OUGHT TO BE DONE IN MEETINGS FOR WORSHIP. Although it is permitted all men to read the Holy Scriptures privately at home, and by instruction to edify one another in the true religion, yet in order that the Word of God may be properly preached to the people, and prayers and supplication publicly made, also that the sacraments may be rightly administered, and that collections may be made for the poor and to pay the cost of all the Church's expenses, and in order to maintain social intercourse, it is most necessary that religious or Church gatherings be held. For it is certain that in the apostolic and primitive Church, there were such assemblies frequented by all the godly.

MEETINGS FOR WORSHIP NOT TO BE NEGLECTED. As many as spun such meetings and stay away from them, despise true religion, and are to be urged by the pastors and godly magistrates to abstain from stubbornly absenting themselves from sacred assemblies.

MEETINGS ARE PUBLIC. But Church meetings are not to be secret and hidden, but public and well attended, unless persecution by the enemies of Christ and the Church does not permit them to be public. For we know how under the tyranny of the Roman emperors the meetings of the primitive Church were held in secret places.

DECENT MEETING PLACES. Moreover, the places where the faithful meet are to be decent, and in all respects fit for God's Church. Therefore, spacious buildings or temples are to be chosen, but they are to be purged of everything that is not fitting for a church. And everything is to be arranged for decorum, necessity, and godly decency, lest anything be lacking that is required for worship and the necessary works of the Church.

MODESTY AND HUMILITY TO BE OBSERVED IN MEETINGS. And as we believe that God does

not dwell in temples made with hands, so we know that on account of God's Word and sacred use places dedicated to God and his worship are not profane, but holy, and that those who are present in them are to conduct themselves reverently and modestly, seeing that they are in a sacred place, in the presence of God and his holy angels.

**THE TRUE ORNAMENTATION OF SANCTUARIES.** Therefore, all luxurious attire, all pride, and everything unbecoming to Christian humility, discipline and modesty, are to be banished from the sanctuaries and places of prayer of Christians. For the true ornamentation of churches does not consist in ivory, gold, and precious stones, but in the frugality, piety, and virtues of those who are in the Church. Let all things be done decently and in order in the church, and finally, let all things be done for edification.

**WORSHIP IN THE COMMON LANGUAGE.** Therefore, let all strange tongues keep silence in gatherings for worship, and let all things be set forth in a common language which is understood by the people gathered in that place.

## **CHAPTER 23 - Of the Prayers of the Church, of Singing, and of Canonical Hours**

**COMMON LANGUAGE.** It is true that a man is permitted to pray privately in any language that he understands, but public prayers in meetings for worship are to be made in the common language known to all.

**PRAYER.** Let all the prayers of the faithful be poured forth to God alone, through the mediation of Christ only, out of faith and love. The priesthood of Christ the Lord and true religion forbid the invocation of saints in heaven or to use them as intercessors. Prayer is to be made for magistracy, for kings, and all that are placed in authority, for ministers of the Church, and for all needs of churches. In calamities, especially of the Church, unceasing prayer is to be made both privately and publicly.

**FREE PRAYER.** Moreover, prayer is to be made voluntarily, without constraint or for any reward. Nor is it proper for prayer to be superstitiously restricted to one place, as if it were not permitted to pray anywhere except in a sanctuary. Neither is it necessary for public prayers to be the same in all churches with respect to form and time. Each Church is to exercise its own freedom. Socrates, in his history, says, "In all regions of the world you will not find two churches which wholly agree in prayer" (Hist. ecclesiast. V.22, 57). The authors of this difference, I think, were those who were in charge of the Churches at particular times. Yet if they agree, it is to be highly commended and imitated by others.

**THE METHOD TO BE EMPLOYED IN PUBLIC PRAYERS.** As in everything, so also in public prayers there is to be a standard lest they be excessively long and irksome. The greater part of meetings for worship is therefore to be given to evangelical teaching, and care is to be taken lest the congregation is wearied by too lengthy prayers and when they are to hear the preaching of the Gospel they either leave the meeting or, having been exhausted, want to do away with it altogether. To such people the sermon seems to be overlong, which otherwise is brief enough. And therefore it is appropriate for preachers to keep to a

standard.

**SINGING.** Likewise moderation is to be exercised where singing is used in a meeting for worship. That song which they call the Gregorian Chant has many foolish things in it; hence it is rightly rejected by many of our churches. If there are churches which have a true and proper sermon but no singing, they ought not to be condemned. For all churches do not have the advantage of singing. And it is well known from testimonies of antiquity that the custom of singing is very old in the Eastern Churches whereas it was late when it was at length accepted in the West.

**CANONICAL HOURS.** Antiquity knew nothing of canonical hours, that is, prayers arranged for certain hours of the day, and sung or recited by the Papists, as can be proved from their breviaries and by many arguments. But they also have not a few absurdities, of which I say nothing else; accordingly they are rightly omitted by churches which substitute in their place things that are beneficial for the whole Church of God.

## **CHAPTER 24 - Of Holy Days, Fasts and the Choice of Foods**

**THE TIME NECESSARY FOR WORSHIP.** Although religion is not bound to time, yet it cannot be cultivated and exercised without a proper distribution and arrangement of time. Every Church, therefore, chooses for itself a certain time for public prayers, and for the preaching of the Gospel, and for the celebration of the sacraments; and no one is permitted to overthrow this appointment of the Church at his own pleasure. For unless some due time and leisure is given for the outward exercise of religion, without doubt men would be drawn away from it by their own affairs.

**THE LORD'S DAY.** Hence we see that in the ancient churches there were not only certain set hours in the week appointed for meetings, but that also the Lord's Day itself, ever since the apostles' time, was set aside for them and for a holy rest, a practice now rightly preserved by our Churches for the sake of worship and love.

**SUPERSTITION.** In this connection we do not yield to the Jewish observance and to superstitions. For we do not believe that one day is any holier than another, or think that rest in itself is acceptable to God. Moreover, we celebrate the Lord's Day and not the Sabbath as a free observance.

**THE FESTIVALS OF CHRIST AND THE SAINTS.** Moreover, if in Christian liberty the churches religiously celebrate the memory of the Lord's nativity, circumcision, passion, resurrection, and of his ascension into heaven, and the sending of the Holy Spirit upon his disciples, we approve of it highly. but we do not approve of feasts instituted for men and for saints. Holy days have to do with the first Table of the Law and belong to God alone. Finally, holy days which have been instituted for the saints and which we have abolished, have much that is absurd and useless, and are not to be tolerated. In the meantime, we confess that the remembrance of saints, at a suitable time and place, is to be profitably commended to the people in sermons, and the holy examples of the saints set forth to be imitated by all.

**FASTING.** Now, the more seriously the Church of Christ condemns surfeiting, drunkenness, and all kinds of lust and intemperance, so much the more strongly does it commend to us Christian fasting. For fasting is nothing else than the abstinence and moderation of the godly, and a discipline, care and chastisement of our flesh undertaken as a necessity for the time being, whereby we are humbled before God, and we deprive the flesh of its fuel so that it may the more willingly and easily obey the Spirit. Therefore, those who pay no attention to such things do not fast, but imagine that they fast if they stuff their stomachs once day, and at a certain or prescribed time abstain from certain foods, thinking that by having done this work they please God and do something good. Fasting is an aid to the prayers of the saints and for all virtues. But as is seen in the books of the prophets, the fast of the Jews who fasted from food but not from wickedness did not please God.

**PUBLIC AND PRIVATE FASTING.** Now there is a public and a private fasting. In olden times they celebrated public fasts in calamitous times and in the affliction of the Church. They abstained altogether from food till the evening, and spent all that time in holy prayers, the worship Of God, and repentance. These differed little from mourning, and there is frequent mention of them in the Prophets and especially by Joel in Ch. 2. Such a fast should be kept at this day, when the Church is in distress. private fasts are undertaken by each one of us, as he feels himself withdrawn from the Spirit. For in this manner he withdraws the flesh from its fuel.

**CHARACTERISTICS OF FASTING.** All fasts ought to proceed from a free and willing spirit, and from genuine humility, and not feigned to gain the applause or favor of men, much less that a man should wish to merit righteousness by them. But let every one fast to this end, that he may deprive the flesh of its fuel in order that he may the more zealously serve God.

**LENT.** The fast of Lent is attested by antiquity but not at all in the writings of the apostles. Therefore it ought not, and cannot, be imposed on the faithful. It is certain that formerly there were various forms and customs of fasting. hence, Irenaeus, a most ancient writer, says: "Some think that a fast should be observed one day only, others two days, but others more, and some forty days. This diversity in keeping this fast did not first begin in our times, but long before us by those, as I suppose, who did not simply keep to what had been delivered to them from the beginning, but afterwards fell into another custom either through negligence or ignorance" (Fragm. 3, ed. Stieren, I. 824 f.). Moreover, Socrates, the historian, says: "Because no ancient text is found concerning this matter, I think the apostles left this to every man's own judgment, that every one might do what is good without fear or constraint" (Hist. ecclesiast. V.22, 40).

**CHOICE OF FOOD.** Now concerning the choice of foods, we think that in fasting all things should be denied to the flesh whereby the flesh is made more insolent, and by which it is greatly pleased, and by which it is inflamed with desire whether by fish or meat or spices or delicacies and excellent wines. Moreover, we know that all the creatures of God were made for the use and service of men. All things which God made are good, and without distinction are to be used in



the fear of God and with proper moderation (Gen. 2:15 f.). For the apostle says: "To the pure all things are pure" (Titus 1:15), and also: "Eat whatever is sold in the meat market without raising any question on the ground of conscience" (I Cor. 10:25). The same apostle calls the doctrine of those who teach to abstain from meats "the doctrine of demons"; for "God created foods to be received with thanksgiving by those who believe and know this truth that everything created by God is good, and nothing is to be rejected if it is received with thanksgiving" (I Tim. 4:1 ff.) The same apostle, in the epistle to the Colossians, reproves those who want to acquire a reputation for holiness by excessive abstinence (Col. 2:18 ff.).

SECTS. Therefore we entirely disapprove of the Tatians and the Encratites, and all the disciples of Eustathius, against whom the Gangrain Synod was called.

## **CHAPTER 25 - Of Catechizing and of Comforting and Visiting the Sick**

YOUTH TO BE INSTRUCTED IN GODLINESS. The Lord enjoined his ancient people to exercise the greatest care that young people, even from infancy, be properly instructed. Moreover, he expressly commanded in his law that they should teach them, and that the mysteries of the sacraments should be explained. Now since it is well known from the writings of the Evangelists and apostles that God has no less concern for the youth of his new people, when he openly testifies and says: "Let the children come to me; for to such belongs the kingdom of heaven" (Mark 10:14), the pastors of the churches act most wisely when they early and carefully caetchize the youth, laying the first grounds of faith, and faithfully teaching the rudiments of our religion by expounding the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and the doctrine of the sacraments, with other such principles and chief heads of our religion. Here let the Church show her faith and diligence in bringing the children to be catechized, desirous and glad to have her children well instructed.

THE VISITATION OF THE SICK. Since men are never exposed to more grievous temptations than when they are harassed by infirmities, are sick and are weakened by diseases of both soul and body, surely it is never more fitting for pastors of churches to watch more carefully for the welfare of their flocks than in such diseases and infirmities. Therefore let them visit the sick soon, and let them be called in good time by the sick, if the circumstance itself would have required it. Let them comfort and confirm them in the true faith, and then arm them against the dangerous suggestions of Satan. They should also hold prayer for the sick in the home and, if need be, prayers should also be made for the sick in the public meeting; and they should see that they happily depart this life. We said above that we do not approve of the popish visitation of the sick with extreme unction because it is absurd and is not approved by canonical Scriptures.

## **CHAPTER 26 - Of the Burial of the Faithful, and of the Care to Be Shown for the Dead; of Purgatory, and the Appearing of Spirits**

THE BURIAL OF BODIES. As the bodies of the faithful are the temples of the Holy Spirit which we truly believe will rise again at the Last Day, Scriptures command that they be honorably and without superstition committed to the earth, and also that honorable mention be made of those saints who have fallen asleep in the Lord, and that all duties of familial piety be shown to those left behind, their widows and orphans. We do not teach that any other care be taken for the dead. Therefore, we greatly disapprove of the Cynics, who neglected the bodies of the dead or most carelessly and disdainfully cast them into the earth, never saying a good word about the deceased, or caring a bit about those whom they left behind them.

THE CARE FOR THE DEAD. On the other hand, we do not approve of those who are overly and absurdly attentive to the deceased; who, like the heathen, bewail their dead (although we do not blame that moderate mourning which the apostle permits in I Thess. 4:13, judging it to be inhuman not to grieve at all); and who sacrifice for the dead, and mumble certain prayers for pay, in order by such ceremonies to deliver their loved ones from the torments in which they are immersed by death, and then think they are able to liberate them by such incantations.

THE STATE OF THE SOUL DEPARTED FROM THE BODY. For we believe that the faithful, after bodily death, go directly to Christ, and, therefore, do not need the eulogies and prayers of the living for the dead and their services. Likewise we believe that unbelievers are immediately cast into hell from which no exit is opened for the wicked by any services of the living.

PURGATORY. But what some teach concerning the fire of purgatory is opposed to the Christian faith, namely, "I believe in the forgiveness of sins, and the life everlasting," and to the perfect purgation through Christ, and to these words of Christ our Lord: "Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he shall not come into judgment, but has passed from death to life" (John 5:24). Again: "He who has bathed does not need to wash, except for his feet, but he is clean all over, and you are clean" (John 13:10).

APPARITION OF SPIRITS. Now what is related of the spirits or souls of the dead sometimes appearing to those who are alive, and begging certain duties of them whereby they may be set free, we count those apparitions among the laughingstocks, crafts, and deceptions of the devil, who, as he can transform himself into an angel of light, so he strives either to overthrow the true faith or to call it into doubt. In the Old Testament the Lord forbade the seeking of the truth from the dead, and any sort of commerce with spirits Deut. 18:11). Indeed, as evangelical truth declares, the glutton, being in torment, is denied a return to his brethren, as the divine oracle declared in the words: "They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be convinced if some one should rise from the dead" (Luke 16:29 ff.).

## **CHAPTER 27 - Of Rites, Ceremonies and Things Indifferent**

CEREMONIES AND RITES. Unto the ancient people were given at one time certain ceremonies, as a kind of instruction for those who were kept under the law, as under a schoolmaster or tutor. But when Christ, the Deliverer, came and the law was abolished, we who believe are no more under the law (Rom. 6:14), and the ceremonies have disappeared; hence the apostles did not want to retain or to restore them in Christ's Church to such a degree that they openly testified that they did not wish to impose any burden upon the Church. Therefore, we would seem to be bringing in and restoring Judaism if we were to increase ceremonies and rites in Christ's Church according to the custom in the ancient Church. Hence, we by no means approve of the opinion of those who think that the Church of Christ must be held in check by many different rites, as if by some kind of training. For if the apostles did not want to impose upon Christian people ceremonies or rites which were appointed by God, who, I pray, in his right mind would obtrude upon them the inventions devised by man? The more the mass of rites is increased in the Church, the more is detracted not only from Christian liberty, but also from Christ, and from faith in him, as long as the people seek those things in ceremonies which they should seek in the only Son of God, Jesus Christ, through faith. Wherefore a few moderate and simple rites, that are not contrary to the Word of God, are sufficient for the godly.

DIVERSITY OF RITES. If different rites are found in churches, no one should think that for this reason the churches disagree. Socrates says: "It would be impossible to put together in writing all the rites of churches throughout cities and countries. No religion observes the same rites, even though it embraces the same doctrine concerning them. For those who are of the same faith disagree among themselves about rites" (Hist. ecclesiast. V.22, 30, 62). This much says Socrates. And we, today, having in our churches different rites in the celebration of the Lord's Supper and in some other things, nevertheless do not disagree in doctrine and faith; nor is the unity and fellowship of our churches thereby rent asunder. For the churches have always used their liberty in such rites, as being things indifferent. We also do the same thing today.

THINGS INDIFFERENT. But at the same time we admonish me to be on guard lest they reckon among things indifferent what are in fact not indifferent, as some are wont to regard the mass and the use of images in places of worship as things indifferent. "Indifferent," wrote Jerome to Augustine, "is that which is neither good nor bad, so that, whether you do it or not, you are neither just nor unjust." Therefore, when things indifferent are wrested to the confession of faith, they cease to be free; as Paul shows that it is lawful for a man to eat flesh if someone does not remind him that it was offered to idols; for then it is unlawful, because he who eats it seems to approve idolatry by eating it (I Cor. 8:9 ff.; 10:25 ff.).

## **CHAPTER 28 - Of the possessions of the Church**

THE POSSESSIONS OF THE CHURCH AND THEIR PROPER USE. The Church of Christ possesses riches through the munificence of princes and the liberality of the faithful who have given their means to the Church. For the Church has need of

such resources and from ancient time has had resources for the maintenance of things necessary for the Church. Now the true use of the Church's wealth was, and is now, to maintain teaching in schools and in religious meetings, along with all the worship, rites, and buildings of the Church; finally, to maintain teachers, scholars, and ministers, with other necessary things, and especially for the succor and relief of the poor.

MANAGEMENT. Moreover, God-fearing and wise men, noted for the management of domestic affairs, should be chosen to administer properly the Church's possessions.

THE MISUSE OF THE CHURCH'S POSSESSIONS. But if through misfortune or through the audacity, ignorance or avarice of some persons the Church's wealth is abused, it is to be restored to a sacred use by godly and wise men. For neither is an abuse, which is the greatest sacrilege, to be winked at. Therefore, we teach that schools and institutions which have been corrupted in doctrine, worship and morals must be reformed, and that the relief of the poor must be arranged dutifully, wisely, and in good faith.

## **CHAPTER 29 - Of Celibacy, Marriage and the Management of Domestic Affairs**

SINGLE PEOPLE. Those who have the gift of celibacy from heaven, so that from the heart or with their whole soul are pure and continent and are not aflame with passion, let them serve the Lord in that calling, as long as they feel endued with that divine gift; and let them not lift up themselves above others, but let them serve the Lord continuously in simplicity and humility (I Cor. 7:7 ff.).

For such are more apt to attend to divine things than those who are distracted with the private affairs of a family. But if, again, the gift be taken away, and they feel a continual burning, let them call to mind the words of the apostle:

"It is better to marry than to be aflame" (I Cor. 7:9).

MARRIAGE. For marriage (which is the medicine of incontinency, and continency itself) was instituted by the Lord God himself, who blessed it most bountifully, and willed man and woman to cleave one to the other inseparable, and to live together in complete love and concord (Matt. 19:4 ff.). Whereupon we know that the apostle said: "Let marriage be held in honor among all, and let the marriage bed be undefiled" (Heb. 13:4). And again: "If a girl marries, she does not sin" (I Cor. 7:28).

THE SECTS. We therefore condemn polygamy, and those who condemn second marriages.

HOW MARRIAGES ARE TO BE CONTRACTED. We teach that marriages are to be lawfully contracted in the fear of the Lord, and not against the laws which forbid certain degrees of consanguinity, lest the marriages should be incestuous. Let marriages be made with consent of the parents, or of those who take the place of parents, and above all for that purpose for which the Lord instituted marriages. Moreover, let them be kept holy with the utmost faithfulness, piety, love and purity of those joined together. Therefore let them guard against quarrels, dissensions, lust and adultery.

MATRIMONIAL FORUM. Let lawful courts be established in the Church, and holy

judges who may care for marriages, and may repress all unchastity and shamefulness, and before whom matrimonial disputes may be settled.

**THE REARING OF CHILDREN.** Children are to be brought up by the parents in the fear of the Lord; and parents are to provide for their children, remembering the saying of the apostle: "If anyone does not provide for his relatives, he has disowned the faith and is worse than an unbeliever" (I Tim. 5:8). But especially they should teach their children honest trades or professions by which they may support themselves. They should keep them from idleness and in all these things instill in them true faith in God, lest through a lack of confidence or too much security or filthy greed they become dissolute and achieve no success. And it is most certain that those works which are done by parents in true faith by way of domestic duties and the management of their households are in God's sight holy and truly good works. They are no less pleasing to God than prayers, fasting and almsgiving. For thus the apostle has taught in his epistles, especially in those to Timothy and Titus. And with the same apostle we account the doctrine of those who forbid marriage or openly castigate or indirectly discredit it, as if it were not holy and pure, among the doctrine of demons. We also detest an impure single life, the secret and open lusts and fornications of hypocrites pretending to be continent when they are the most incontinent of all. All these God will judge. We do not disapprove of riches or rich men, if they be godly and use their riches well. But we reject the sect of the Apostolicals (The Apostolicals were followers of a religious fanatic, Gherardo Segarelli, of Parma, who in the thirteenth century wanted to restore the poverty of the apostolic life.)

## **CHAPTER 30 - Of the Magistracy**

**THE MAGISTRACY IS FROM GOD.** Magistracy of every kind is instituted by God himself for the peace and tranquillity of the human race, and thus it should have the chief place in the world. If the magistrate is opposed to the Church, he can hinder and disturb it very much; but if he is a friend and even a member of the Church, he is a most useful and excellent member of it, who is able to benefit it greatly, and to assist it best of all.

**THE DUTY OF THE MAGISTRATE.** The chief duty of the magistrate is to secured and preserve peace and public tranquillity. Doubtless he will never do this more successfully than when he is truly God-fearing and religious; that is to say, when, according to the example of the most holy kings and princes of the people of the Lord, he promotes the preaching of the truth and sincere faith, roots out lies and all superstition, together with all impiety and idolatry, and defends the Church of God. We certainly teach that the care of religion belongs especially to the holy magistrate.

Let him, therefore, hold the Word of God in his hands, and take care lest anything contrary to it is taught. Likewise let him govern the people entrusted to him by God with good laws made according to the Word of God, and let him keep them in discipline, duty and obedience. Let him exercise judgment by judging uprightly. Let him not respect any man's person or accept bribes. Let him

protect widows, orphans and the afflicted. Let him punish and even banish criminals, impostors and barbarians. For he does not bear the sword in vain (Rom. 13:4).

Therefore, let him draw this sword of God against all malefactors, seditious persons, thieves, murderers, oppressors, blasphemers, perjured persons, and all those whom God has commanded him to punish and even to execute. Let him suppress stubborn heretics (who are truly heretics), who do not cease to blaspheme the majesty of God and to trouble, and even to destroy the Church of God.

WAR. And if it is necessary to preserve the safety of the people by war, let him wage war in the name of God; provided he has first sought peace by all means possible, and cannot save his people in any other way except by war. And when the magistrate does these things in faith, he serves God by those very works which are truly good, and receives a blessing from the Lord.

We condemn the Anabaptists, who when they deny that a Christian may hold the office of a magistrate, deny also that a man may be justly put to death by the magistrate, or that the magistrate may wage war, or that oaths are to be rendered to a magistrate, and such like things.

THE DUTY OF SUBJECTS. For as God wants to effect the safety of his people by the magistrate, whom he has given to the world to be, as it were, a father, so all subjects are commanded to acknowledge this favor of God in the magistrate.

Therefore let them honor and reverence the magistrate as the minister of God; let them love him, favor him, and pray for him as their father; and let them obey all his just and fair commands. Finally, let them pay all customs and taxes, and all other such dues faithfully and willingly. And if the public safety of the country and justice require it, and the magistrate of necessity wages war, let them even lay down their life and pour out their blood for the public safety and that of the magistrate. And let them do this in the name of God willingly, bravely and cheerfully. For he who opposes the magistrate provokes the severe wrath of God against himself.

SECTS AND SEDITIONS. We, therefore, condemn all who are contemptuous of the magistrate - rebels, enemies of the state, seditious villains, finally, all who openly or craftily refuse to perform whatever duties they owe.

We beseech God, our most merciful Father in heaven, that he will bless the rulers of the people, and us, and his whole people, through Jesus Christ, our only Lord and Savior; to whom be praise and glory and thanksgiving, for all ages. Amen.

## **The Westminster Confession**

### **CHAPTER 1 - Of the Holy Scripture**

1. ALTHOUGH the light of nature and the works of creation and providence do so far manifest the goodness, wisdom, and power of God as to leave men inexcusable, yet they are not sufficient to give that knowledge of God and of his will which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure

establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the Holy Scripture to be most necessary, those former ways of God's revealing his will unto his people being now ceased. 2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

GENESIS	II CHRONICLES	DANIEL
EXODUS	ERZA	HOSEA
LEVITICUS	NEHEMIAH	JOEL
NUMBERS	ESTHER	AMOS
DEUTERONOMY	JOB	OBADIAH
JOSHUA	PSALMS	JONAH
JUDGES	PROVERBS	MICAH
RUTH	ECCLESIASTES	NAHUM
1 SAMUEL	THE SONG OF SONGS	HABAKKUK
2 SAMUEL	ISAIAH	ZEPHANIAH
1 KINGS	JEREMIAH	HAGGAI
2 KINGS	LAMENTATIONS	ZECHARIAH
1 CHRONICLES	EZEKIEL	MALACHI
MATTHEW	EPHESIANS	HEBREWS
MARK	PHILIPPIANS	JAMES
LUKE	COLOSSIANS	1 PETER
JOHN	1 THESSALONIANS	2 PETER
ACTS	2 THESSALONIANS	1 JOHN
ROMANS	1 TIMOTHY	2 JOHN
1 CORINTHIANS	2 TIMOTHY	3 JOHN
2 CORINTHIANS	TITUS	JUDE
GALATIANS	PHILEMON	REVELATION

All which are given by inspiration of God, to be the rule of faith and life. 3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the Church Of God, nor to be any otherwise approved, or made use of, than other human writings. 4. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received because it is the Word of God. 5. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our 6. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the



Word; and there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed. 7. All things in Scripture are not alike plain in themselves, nor alike dear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other that not only the learned but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them. 8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the language of every people unto which they come, that, the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope. 9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly. 10. The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

## **CHAPTER 2 - Of God, and of the Holy Trinity**

1. THERE is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withall most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty. 2. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things; and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them. 3. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost, eternally proceeding from the Father and the Son.



### CHAPTER 3 - Of God's Eternal Decree

1. God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. 2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions. 3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. 4. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. 5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his free grace and love alone, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. 6. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. 7. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice. 8. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation, to all that sincerely obey the gospel.

### CHAPTER 4 - Of Creation

1. IT PLEASED God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good. 2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept they were happy in their communion with God, and had dominion over the creatures.

### CHAPTER 5 - Of Providence

1. God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to

the praise of the glory of his wisdom, power, justice, goodness, and mercy. 2. Although, in relation to the foreknowledge, and decree of God, the first cause, all things come to pass immutably and infallibly, yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently. 3. God, in his ordinary providence, maketh use of means, yet is free to work without, above, and against them, at his pleasure. 4. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence that it extendeth itself even to the first Fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin. 5. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more dose and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends. 6. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others. 7. As the providence of God doth, in general, reach to all creatures, so, after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof.

#### **CHAPTER 6 - Of the Fall of Man, of Sin, and of the Punishment Thereof**

1. OUR first parents, being seduced by the subtlety and temptation of Satan. sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory. 2. By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. 3. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. 4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. 5. This corruption of nature, during this life, doth remain in those that are regenerated: and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin. 6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

#### **CHAPTER 7 - Of God's Covenant with Man**

1. THE distance between God and the creature is so great that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath

been pleased to express by way of covenant. 2. The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience. 3. Man, by his Fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe. 4. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed. 5. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foresignifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation ; and is called the Old Testament. 6. Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper; which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy to all nations, both Jews and Gentiles, and is called the New Testament. There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.

## **CHAPTER 8 - Of Christ the Mediator**

1. IT PLEASED God, in his eternal purpose, to choose and ordain the Lord Jesus, his only-begotten Son, to be the Mediator between God and man; the prophet, priest, and king; the head and Savior of his Church; the heir of all things, and judge of the world; unto whom he did, from all eternity, give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified. 2. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man. 3. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure, having in him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell: to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety. Which office he took not unto himself, but was thereunto called by his Father, who put all power and judgment into his hand, and gave him commandment to execute the same. 4. This office the Lord Jesus did most willingly undertake: which, that he might discharge, he was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified, and died; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father, making

intercession; and shall return to judge men and angels, at the end of the world. 5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him. 6. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same, and forever. 7. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature. 8. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

#### **CHAPTER 9 - Of Free Will**

1. God hath endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined too good or evil. 2. Man, in his state of innocency, had freedom and power to will and do that which is good and well-pleasing to God; but yet mutably, so that he might fall from it. 3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto. 4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and, by his grace alone, enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil. 5. The will of man is made perfectly and immutably free to good alone, in the state of glory only.

#### **CHAPTER 10 - Of Effectual Calling**

1. ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly, to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ, yet so as they come most freely, being made willing by his grace. 2. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it. 3. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word. 4. Others, not elected, although they may be called by the ministry of the

Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved; much less can men, not professing the Christian religion, be saved in any other way whatsoever than by Christ, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may be without warrant of the Word of God.

## **CHAPTER 11 - Of Justification**

1. THOSE whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves: it is the gift of God. 2. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love. 3. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead; and both freely, not for any thing in them, their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners. 4. God did, from all eternity, decree to justify all the elect; and Christ did, in the fullness of time, die for their sins, and rise again for their justification; nevertheless they are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them. 5. God doth continue to forgive the sins of those that are justified: and, although they can never fall from the state of justification, yet they may by their sins fall under God's Fatherly displeasure, and not have the light of his countenance restored unto them until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance. 6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

## **CHAPTER 12 - Of Adoption**

1. ALL those that are justified, God vouchsafeth, in and for his only Son, Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have his name put upon them; receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry Abba, Father; are pitied, protected, provided for, and chastened by him as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.

## **CHAPTER 13 - Of Sanctification**

1. THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord. 2. This sanctification is throughout in the whole man, yet imperfect in this life: there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh. 3. In which war, although the remaining corruption for a time may much



prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: and so the saints grow in grace, perfecting holiness in the fear of God.

#### **CHAPTER 14 - Of Saving Faith**

1. THE grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; and is ordinarily wrought by the ministry of the Word: by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened. 2. By this faith, a Christian believeth to be true whatsoever is revealed in the Word for the authority of God himself speaking therein: and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. 3. This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

#### **CHAPTER 15 - Of Repentance Unto Life**

1. REPENTANCE unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ. 2. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments. 3. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ, yet is it of such necessity to all sinners, that none may expect pardon without it. 4. As there is no sin so small but it deserves damnation; so there is no sin so great that it can bring damnation upon those who truly repent. 5. Men ought not to content themselves with general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly. 6. As every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy, so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.

#### **CHAPTER 16 - Of Good Works**

1. Good works are only such as God hath commanded in his holy Word, and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention. 2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto; that, having their fruit unto holiness, they may have the end, eternal life. 3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good

pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them. 4. They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires that they fall short of much which in duty they are bound to do. 5. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins; but, when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from his Spirit; and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgment. 6. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblamable and unreprovable in God's sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections. 7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and in themselves praiseworthy and useful, and although the neglect of such things is sinful and displeasing unto God; yet, because they proceed not from a heart purified by faith; nor are done in a right manner, according to his Word; nor to a right end, the glory of God; they come short of what God requires, and do not make any man meet to receive the grace of God.

#### **CHAPTER 17 - Of the Perseverance of the Saints**

1. THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. 2. This perseverance of the saints depends, not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit and of the seed of God within them; and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof. 3. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.

#### **CHAPTER 18 - Of the Assurance of Grace and Salvation**

1. Although hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation; which hope of theirs shall perish: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed. 2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children

of God: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. 3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness. 4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted: as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light: yet are they never utterly destitute of that seed of God, and life of faith; that love of Christ and the brethren; that sincerity of heart and conscience of duty; out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which, in the meantime, they are supported from utter despair.

## CHAPTER 19 - Of the Law of God

1. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it. 2. This law, after his Fall, continued to be a perfect rule of righteousness, and, as such, was delivered by God upon Mount Sinai in ten commandments, and written in two tables: the first four commandments containing our duty towards God, and the other six our duty to man. 3. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a Church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits, and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament. 4. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require. 5. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation. 6. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned, yet is it of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, although not as due to them by the law as a covenant of works: so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace. 7. Neither are the forementioned uses of the law



contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

## **CHAPTER 20 - Of Christian Liberty and Liberty of Conscience**

1. THE liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love and a willing mind. All which were common also to believers under the law; but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected; and in greater boldness of access to the throne of grace, and in full communications of the free Spirit of God, than believers under the law did ordinarily partake of. 2. God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. 3. They who, upon pretense of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life. 4. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another, they who, upon pretense of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature; or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices as, either in their own nature or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church, they may lawfully be called to account and proceeded against by the censures of the Church.

## **CHAPTER 21 - Of Religious Worship and the Sabbath Day**

1. THE light of nature sheweth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might. But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture. 2. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone: not to angels, saints, or any other creature; and, since the Fall, not without a Mediator; nor in the mediation of any other but of Christ alone. 3. Prayer, with thanksgiving, being one special part of religious worship, is by God required in all men; and, that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue. 4. Prayer is to be made for things lawful, and for all sorts of men living, or that

shall live hereafter; but not for the dead. 5. The reading of the Scriptures with godly fear; the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence; singing of psalms with grace in the heart; as, also, the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God; besides religious oaths, and vows, solemn fastings, and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in an holy and religious manner. 6. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshiped everywhere in spirit and in truth: as in private families daily and in secret each one by himself; so more solemnly in the public assemblies, which are not carelessly or willfully to be neglected or forsaken, when God, by his Word or providence, calleth thereunto. 7. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God, so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath. 8. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.

## **CHAPTER 22 - Of Lawful Oaths and Vows**

1. A LAWFUL Oath is a part of religious worship, wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth. 2. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be abhorred. Yet as in matters of weight and moment an oath is warranted by the Word of God under the New Testament as well as under the Old, so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken. 3. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. 4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt; nor is it to be violated, although made to heretics or infidels. 5. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness. 6. It is not to be made to any creature, but to God alone, and, that it may be accepted, it is to be made voluntarily; out of faith and conscience of duty; in way of thankfulness for mercy received; or for obtaining of what we want: whereby we more strictly bind ourselves to necessary duties; or to other things, so far and so long as they may fitly conduce there unto. 7. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God. In which respects,

monastical vows of perpetual single life, professed poverty, and regular obedience are so far from being degrees of higher perfection that they are superstitious and sinful snares. in which no Christian may entangle himself.

### **CHAPTER 23 - Of the Civil Magistrate**

1. God the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good and for the punishment of evildoers. 2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the whole some laws of each commonwealth, so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions. 3. Civil magistrate may not assume to himself the administration of the Word and sacraments; or the power of the keys of the Kingdom of Heaven; yet he has authority, and it is his duty, to take order, that unity and peace be preserved in the church, and that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he has power to call synods, to be present at them, and to provide, that whatsoever is transacted in them be according to the mind of God. 4. It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity or difference in religion doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him, from which ecclesiastical persons are not exempted; much less hath the pope any power or jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives if he shall judge them to be heretics, or upon any other pretense whatsoever.

### **CHAPTER 24 - Of Marriage and Divorce**

1. CHRISTIAN marriage is an institution ordained of God, blessed by our Lord Jesus Christ, established and sanctified for the happiness and welfare of mankind, into which spiritual and physical union one man and one woman enter, cherishing a mutual esteem and love, bearing with each other's infirmities and weaknesses, comforting each other in trouble, providing in honesty and industry for each other and for their household, praying for each other, and living together the length of their days as heirs of the grace of life. 2. Because the corruption of man is apt unduly to put asunder those whom God hath joined together in marriage, and because the Church is concerned with the establishment of marriage in the Lord as Scripture sets it forth, and with the present penitence as well as with the past innocence or guilt of those whose marriage has been broken; therefore as a breach of that holy relation may occasion divorce, so remarriage after a divorce granted on grounds explicitly stated in Scripture or implicit in the gospel of Christ may be sanctioned in keeping with his redemptive gospel, when sufficient penitence for sin and failure is evident, and a firm purpose of and endeavor after Christian marriage is manifest.

### **CHAPTER 25 - Of the Church**

1. THE catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of Him that filleth all in all. 2. The visible Church, which is also

catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion," together with their children, and is the Kingdom of the Lord Jesus Christ, the house and family of God, through which men are ordinarily saved and union with which is essential to their best growth and service. 3. Unto this catholic visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto. 4. This catholic Church hath been sometimes more, sometimes less, visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them. 5. The purest churches under heaven are subject both to mixture and error; and some have so degenerated as to become apparently no churches of Christ. Nevertheless, there shall be always a Church on earth to worship God according to his will. 6. The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and the head of the Church is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ.

#### **CHAPTER 26 - Of the Communion of Saints**

1. ALL saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory; and, being united to one another in love, they have communion in each other's gifts and graces; and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. 2. Saints, by profession, are bound to maintain an holy fellowship and communion, in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus. 3. This communion which the saints have with Christ doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous. Nor doth their communion one with another, as saints, take away, or infringe the title or property which each man hath in his goods and possessions.

#### **CHAPTER 27 - Of the Sacraments**

1. SACRAMENTS are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him; as also to put a visible difference between those that belong unto the Church, and the rest of the world, and solemnly to engage them to the service of God in Christ, according to his Word. 2. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other. 3. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers. 4. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any but by a minister of the Word, lawfully ordained. sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.

## CHAPTER 28 - Of Baptism

1. BAPTISM is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world. 2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto. 3. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person. 4. Not only those that do actually profess faith in and obedience unto Christ but also the infants of one or both believing parents are to be baptized. 5. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated. 6. The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time. 7. The sacrament of Baptism is but once to be administered to any person.

## CHAPTER 29 - Of the Lord's Supper

1. OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his Church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body. 2. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead, but a commemoration of that once offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same: so that the so-called sacrifice of the Mass is most contradictory to Christ's own sacrifice, the only propitiation for all the sins of the elect. 3. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants: but to none who are not then present in the congregation. 4. Private Masses, or receiving this sacrament by a priest, or any other, alone; as likewise the denial of the cup to the people; worshipping the elements; the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ. 5. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly, and only, bread and wine, as they were before. 6. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to



common sense and reason; overthroweth the nature of the sacrament; and hath been and is the cause of manifold superstitions, yea, of gross idolatries. 7. Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance as the elements themselves are to their outward senses. 8. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, and bring judgment on themselves. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's Table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

### **CHAPTER 30 - Of Church Censures**

1. THE Lord Jesus, as king and head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate. 2. To these officers the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that Kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require. 3. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders. 4. For the better attaining of these ends, the officers of the Church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime, and demerit of the person.

### **CHAPTER 31 Of Synods and Councils**

1. FOR the better government and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils: and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the Church. 2. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his Church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his Word. 3. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both. 4. Synods and councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or

by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.

### **CHAPTER 32 - Of the State of Man After Death, and of the Resurrection of the Dead**

1. THE bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none. 2. At the last day, such as are found alive shall not die, but be changed; and all the dead shall be raised up with the selfsame bodies, and none other, although with different qualities, which shall be united again to their souls forever. 3. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.

### **CHAPTER 33 - Of the Last Judgment**

1. God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged; but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil. 2. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin and for the greater consolation of the godly in their adversity, so will he have that day unknown to men, that they may shake off all carnal security and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, "Come, Lord Jesus, come quickly." Amen.

### **CHAPTER 34 - Of the Holy Spirit**

1. THE Holy Spirit, the third Person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed, and worshiped throughout all ages. 2. He is the Lord and Giver of life, everywhere present, and is the source of all good thoughts, pure desires, and holy counsels in men. By him the prophets were moved to speak the Word of God, and all the writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the gospel is especially committed to him. He prepares the way for it, accompanies it with his persuasive power, and urges its message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit. 3. The Holy Spirit, whom the Father is ever willing to give to all who ask him, is the only efficient agent in the application of redemption. He regenerates men by his grace, convicts them of sin, moves them to repentance, and persuades and enables them to embrace Jesus Christ by

faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the Spirit of adoption and prayer, and performs all these gracious offices by which they are sanctified and sealed unto the day of redemption. 4. By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the head, are thus united one to another in the Church, which is his body. He calls and anoints ministers for their holy office, qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the Word and to the ordinances of the gospel. By him the Church will be preserved, increased, purified, and at last made perfectly holy in the presence of God.

## **CHAPTER 35 - Of the Gospel of the Love of God and Missions**

1. God in infinite and perfect love, having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation, sufficient for and adapted to the whole lost race of man, doth freely offer this salvation to all men in the gospel. 2. In the gospel God declares his love for the world and his desire that all men should be saved; reveals fully and clearly the only way of salvation; promises eternal life to all who truly repent and believe in Christ; invites and commands all to embrace the offered mercy; and by his Spirit accompanying the Word pleads with men to accept his gracious invitation. 3. It is the duty and privilege of everyone who hears the gospel immediately to accept its merciful provisions; and they who continue in impenitence and unbelief incur aggravated guilt and perish by their own fault. 4. Since there is no other way of salvation than that revealed in the gospel, and since in the divinely established and ordinary method of grace faith cometh by hearing the Word of God, Christ hath commissioned his Church to go into all the world and to make disciples of all nations. All believers are, therefore, under obligation to sustain the ordinances of the Christian religion where they are already established, and to contribute by their prayers, gifts, and personal efforts to the extension of the Kingdom of Christ throughout the whole earth.

## **Creeds**

Creeds are authoritative summaries of the principal articles of faith of various churches or bodies of believers. Since doctrines are subject to elaboration and interpretation that cause differences of opinion detailed creeds become necessary to emphasize the differences between the tenets of schismatic branches. They also serve as formulations of belief when liturgical usage, as in the administration of baptism, requires a profession of faith.

## **Canons of the Council of Orange**

### **INTRODUCTION**

The Council of Orange was an outgrowth of the controversy between Augustine and Pelagius. This controversy had to do with degree to which a human being is responsible for his or her own salvation, and the role of the grace of God in bringing about salvation. The Pelagians held that human beings are born in a state of innocence, i.e., that there is no such thing as a sinful nature or original sin.

As a result of this view, they held that a state of sinless perfection was achievable in this life. The Council of Orange dealt with the Semi-Pelagian doctrine that the human race, though fallen and



possessed of a sinful nature, is still "good" enough to be able to lay hold of the grace of God through an act of unredeemed human will. As you read the Canons of the Council of Orange, you will be able to see where John Calvin derived his views of the total depravity of the human race.

---

#### **CANON 1**

If anyone denies that it is the whole man, that is, both body and soul, that was "changed for the worse" through the offense of Adam's sin, but believes that the freedom of the soul remains unimpaired and that only the body is subject to corruption, he is deceived by the error of Pelagius and contradicts the scripture which says, "The soul that sins shall die" (Ezek. 18:20); and, "Do you not know that if you yield yourselves to anyone as obedient slaves, you are the slaves of the one whom you obey?" (Rom. 6:126); and, "For whatever overcomes a man, to that he is enslaved" (2 Pet. 2:19).

#### **CANON 2**

If anyone asserts that Adam's sin affected him alone and not his descendants also, or at least if he declares that it is only the death of the body which is the punishment for sin, and not also that sin, which is the death of the soul, passed through one man to the whole human race, he does injustice to God and contradicts the Apostle, who says, "Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned" (Rom. 5:12).

#### **CANON 3**

If anyone says that the grace of God can be conferred as a result of human prayer, but that it is not grace itself which makes us pray to God, he contradicts the prophet Isaiah, or the Apostle who says the same thing, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me" (Rom 10:20, quoting Isa. 65:1).

#### **CANON 4**

If anyone maintains that God awaits our will to be cleansed from sin, but does not confess that even our will to be cleansed comes to us through the infusion and working of the Holy Spirit, he resists the Holy Spirit himself who says through Solomon, "The will is prepared by the Lord" (Prov. 8:35, LXX), and the salutary word of the Apostle, "For God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13).

#### **CANON 5**

If anyone says that not only the increase of faith but also its beginning and the very desire for faith, by which we believe in Him who justifies the ungodly and comes to the regeneration of holy baptism -- if anyone says that this belongs to us by nature and not by a gift of grace, that is, by the inspiration of the Holy Spirit amending our will and turning it from unbelief to faith and from godlessness to godliness, it is proof that he is opposed to the teaching of the Apostles, for blessed Paul says, "And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6). And again, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph. 2:8). For those who state that the faith by which we believe in God is natural make all who are separated from the Church of Christ by definition in some measure believers.

#### **CANON 6**

If anyone says that God has mercy upon us when, apart from his grace, we believe, will, desire, strive, labor, pray, watch, study, seek, ask, or knock, but does not confess that it is by the infusion and inspiration of the Holy Spirit within us that we have the faith, the will, or the strength to do all these things as we ought; or if anyone makes the assistance of grace depend on the humility or obedience of man and does not agree that it is a gift of grace itself that we are obedient and humble,

he contradicts the Apostle who says, "What have you that you did not receive?" (1 Cor. 4:7), and, "But by the grace of God I am what I am" (1 Cor. 15:10).

#### **CANON 7**

If anyone affirms that we can form any right opinion or make any right choice which relates to the salvation of eternal life, as is expedient for us, or that we can be saved, that is, assent to the preaching of the gospel through our natural powers without the illumination and inspiration of the Holy Spirit, who makes all men gladly assent to and believe in the truth, he is led astray by a heretical spirit, and does not understand the voice of God who says in the Gospel, "For apart from me you can do nothing" (John 15:5), and the word of the Apostle, "Not that we are competent of ourselves to claim anything as coming from us; our competence is from God" (2 Cor. 3:5).

#### **CANON 8**

If anyone maintains that some are able to come to the grace of baptism by mercy but others through free will, which has manifestly been corrupted in all those who have been born after the transgression of the first man, it is proof that he has no place in the true faith. For he denies that the free will of all men has been weakened through the sin of the first man, or at least holds that it has been affected in such a way that they have still the ability to seek the mystery of eternal salvation by themselves without the revelation of God. The Lord himself shows how contradictory this is by declaring that no one is able to come to him "unless the Father who sent me draws him" (John 6:44), as he also says to Peter, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven" (Matt. 16:17), and as the Apostle says, "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3).

#### **CANON 9**

Concerning the succor of God. It is a mark of divine favor when we are of a right purpose and keep our feet from hypocrisy and unrighteousness; for as often as we do good, God is at work in us and with us, in order that we may do so.

#### **CANON 10**

Concerning the succor of God. The succor of God is to be ever sought by the regenerate and converted also, so that they may be able to come to a successful end or persevere in good works.

#### **CANON 11**

Concerning the duty to pray. None would make any true prayer to the Lord had he not received from him the object of his prayer, as it is written, "Of thy own have we given thee" (1 Chron. 29:14).

#### **CANON 12**

Of what sort we are whom God loves. God loves us for what we shall be by his gift, and not by our own deserving.

#### **CANON 13**

Concerning the restoration of free will. The freedom of will that was destroyed in the first man can be restored only by the grace of baptism, for what is lost can be returned only by the one who was able to give it. Hence the Truth itself declares: "So if the Son makes you free, you will be free indeed" (John 8:36).

#### **CANON 14**

No mean wretch is freed from his sorrowful state, however great it may be, save the one who is anticipated by the mercy of God, as the Psalmist says, "Let thy compassion come speedily to meet us" (Ps. 79:8), and again, "My God in his steadfast love will meet me" (Ps. 59:10).

#### **CANON 15**

Adam was changed, but for the worse, through his own iniquity from what God made him. Through

the grace of God the believer is changed, but for the better, from what his iniquity has done for him. The one, therefore, was the change brought about by the first sinner; the other, according to the Psalmist, is the change of the right hand of the Most High (Ps. 77:10).

#### **CANON 16**

No man shall be honored by his seeming attainment, as though it were not a gift, or suppose that he has received it because a missive from without stated it in writing or in speech. For the Apostle speaks thus, "For if justification were through the law, then Christ died to no purpose" (Gal. 2:21); and "When he ascended on high he led a host of captives, and he gave gifts to men" (Eph. 4:8, quoting Ps. 68:18). It is from this source that any man has what he does; but whoever denies that he has it from this source either does not truly have it, or else "even what he has will be taken away" (Matt. 25:29).

#### **CANON 17**

Concerning Christian courage. The courage of the Gentiles is produced by simple greed, but the courage of Christians by the love of God which "has been poured into our hearts" not by freedom of will from our own side but "through the Holy Spirit which has been given to us" (Rom. 5:5).

#### **CANON 18**

That grace is not preceded by merit. Recompense is due to good works if they are performed; but grace, to which we have no claim, precedes them, to enable them to be done.

#### **CANON 19**

That a man can be saved only when God shows mercy. Human nature, even though it remained in that sound state in which it was created, could be no means save itself, without the assistance of the Creator; hence since man cannot safe-guard his salvation without the grace of God, which is a gift, how will he be able to restore what he has lost without the grace of God?

#### **CANON 20**

That a man can do no good without God. God does much that is good in a man that the man does not do; but a man does nothing good for which God is not responsible, so as to let him do it.

#### **CANON 21**

Concerning nature and grace. As the Apostle most truly says to those who would be justified by the law and have fallen from grace, "If justification were through the law, then Christ died to no purpose" (Gal. 2:21), so it is most truly declared to those who imagine that grace, which faith in Christ advocates and lays hold of, is nature: "If justification were through nature, then Christ died to no purpose." Now there was indeed the law, but it did not justify, and there was indeed nature, but it did not justify. Not in vain did Christ therefore die, so that the law might be fulfilled by him who said, "I have come not to abolish them but to fulfil them" (Matt. 5:17), and that the nature which had been destroyed by Adam might be restored by him who said that he had come "to seek and to save the lost" (Luke 19:10).

#### **CANON 22**

Concerning those things that belong to man. No man has anything of his own but untruth and sin. But if a man has any truth or righteousness, it from that fountain for which we must thirst in this desert, so that we may be refreshed from it as by drops of water and not faint on the way.

#### **CANON 23**

Concerning the will of God and of man. Men do their own will and not the will of God when they do what displeases him; but when they follow their own will and comply with the will of God, however willingly they do so, yet it is his will by which what they will is both prepared and instructed.

## **CANON 24**

Concerning the branches of the vine. The branches on the vine do not give life to the vine, but receive life from it; thus the vine is related to its branches in such a way that it supplies them with what they need to live, and does not take this from them. Thus it is to the advantage of the disciples, not Christ, both to have Christ abiding in them and to abide in Christ. For if the vine is cut down another can shoot up from the live root; but one who is cut off from the vine cannot live without the root (John 15:5ff).

## **CANON 25**

Concerning the love with which we love God. It is wholly a gift of God to love God. He who loves, even though he is not loved, allowed himself to be loved. We are loved, even when we displease him, so that we might have means to please him. For the Spirit, whom we love with the Father and the Son, has poured into our hearts the love of the Father and the Son (Rom. 5:5).

## **CONCLUSION**

And thus according to the passages of holy scripture quoted above or the interpretations of the ancient Fathers we must, under the blessing of God, preach and believe as follows. The sin of the first man has so impaired and weakened free will that no one thereafter can either love God as he ought or believe in God or do good for God's sake, unless the grace of divine mercy has preceded him. We therefore believe that the glorious faith which was given to Abel the righteous, and Noah, and Abraham, and Isaac, and Jacob, and to all the saints of old, and which the Apostle Paul commends in extolling them (Heb. 11), was not given through natural goodness as it was before to Adam, but was bestowed by the grace of God. And we know and also believe that even after the coming of our Lord this grace is not to be found in the free will of all who desire to be baptized, but is bestowed by the kindness of Christ, as has already been frequently stated and as the Apostle Paul declares, "For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" (Phil. 1:29). And again, "He who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6). And again, "For by grace you have been saved through faith; and it is not your own doing, it is the gift of God" (Eph. 2:8). And as the Apostle says of himself, "I have obtained mercy to be faithful" (1 Cor. 7:25, cf. 1 Tim. 1:13). He did not say, "because I was faithful," but "to be faithful." And again, "What have you that you did not receive?" (1 Cor. 4:7). And again, "Every good endowment and every perfect gift is from above, coming down from the Father of lights" (Jas. 1:17). And again, "No one can receive anything except what is given him from heaven" (John 3:27). There are innumerable passages of holy scripture which can be quoted to prove the case for grace, but they have been omitted for the sake of brevity, because further examples will not really be of use where few are deemed sufficient.

According to the catholic faith we also believe that after grace has been received through baptism, all baptized persons have the ability and responsibility, if they desire to labor faithfully, to perform with the aid and cooperation of Christ what is of essential importance in regard to the salvation of their soul. We not only do not believe that any are foreordained to evil by the power of God, but even state with utter abhorrence that if there are those who want to believe so evil a thing, they are anathema. We also believe and confess to our benefit that in every good work it is not we who take the initiative and are then assisted through the mercy of God, but God himself first inspires in us both faith in him and love for him without any previous good works of our own that deserve reward, so that we may both faithfully seek the sacrament of baptism, and after baptism be able by his help to do what is pleasing to him. We must therefore most evidently believe that the praiseworthy faith of the thief whom the Lord called to his home in paradise, and of Cornelius the centurion, to whom the angel of the Lord was sent, and of Zacchaeus, who was worthy to receive the Lord himself, was not a natural endowment but a gift of God's kindness.

## Definition of Chalcedon

Following, then, the holy fathers, we unite in teaching all men to confess the one and only Son, our Lord Jesus Christ. This selfsame one is perfect both in deity and in humanness; this selfsame one is also actually God and actually man, with a rational soul and a body. He is of the same reality as God as far as his deity is concerned and of the same reality as we ourselves as far as his humanness is concerned; thus like us in all respects, sin only excepted. Before time began he was begotten of the Father, in respect of his deity, and now in these "last days," for us and behalf of our salvation, this selfsame one was born of Mary the virgin, who is God-bearer in respect of his humanness.

We also teach that we apprehend this one and only Christ-Son, Lord, only-begotten -- in two natures; and we do this without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is not nullified by the union. Instead, the "properties" of each nature are conserved and both natures concur in one "person" and in one reality. They are not divided or cut into two persons, but are together the one and only and only-begotten Word of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of Fathers has handed down to us.

## The Anathemas of the 2nd Council of Constantinople

The Second Council of Constantinople was called to resolve certain questions that were raised by the Definition of Chalcedon, the most important of which had to do with the unity of the two natures, God and man, in Jesus Christ. The Second Council of Constantinople confirmed the Definition of Chalcedon, while emphasizing that Jesus Christ does not just embody God the Son, He *is* God the Son.

---

### ANATHEMA 1

If anyone does not confess that the Father and the Son and the Holy Spirit are one nature or essence, one power or authority, worshipped as a trinity of the same essence, one deity in three hypostases or persons, let him be anathema. For there is one God and Father, of whom are all things, and one Lord Jesus Christ, through whom are all things, and one Holy Spirit, in whom are all things.

### ANATHEMA 2

If anyone does not confess that God the Word was twice begotten, the first before all time from the Father, non-temporal and bodiless, the other in the last days when he came down from the heavens and was incarnate by the holy, glorious, God-bearer, ever-virgin Mary, and born of her, let him be anathema.

### ANATHEMA 3

If anyone says that God the Word who performed miracles is one and Christ who suffered is another, or says that God the Word was together with Christ who came from woman, or that the Word was in him as one person is in another, but is not one and the same, our Lord Jesus Christ, the Word of God, incarnate and become human, and that the wonders and the suffering which he voluntarily endured in flesh were not of the same person, let him be anathema.

### ANATHEMA 4

If anyone says that the union of the Word of God with man was only according to grace or function or dignity or equality of honor or authority or relation or effect or power or according to his good

pleasure, as though God the Word was pleased with man, or approved of him, as the raving Theodosius says; or that the union exists according to similarity of name, by which the Nestorians call God the Word Jesus and Christ, designating the man separately as Christ and as Son, speaking thus clearly of two persons, but when it comes to his honor, dignity, and worship, pretend to say that there is one person, one Son and one Christ, by a single designation; and if he does not acknowledge, as the holy Fathers have taught, that the union of God is made with the flesh animated by a reasonable and intelligent soul, and that such union is according to synthesis or hypostasis, and that therefore there is only one person, the Lord Jesus Christ one of the holy Trinity -- let him be anathema. As the word "union" has many meanings, the followers of the impiety of Apollinaris and Eutyches, assuming the disappearance of the natures, affirm a union by confusion. On the other hand the followers of Theodore and of Nestorius rejoicing in the division of the natures, introduce only a union of relation. But the holy Church of God, rejecting equally the impiety of both heresies, recognizes the union of God the Word with the flesh according to synthesis, that is according to hypostasis. For in the mystery of Christ the union according to synthesis preserves the two natures which have combined without confusion and without separation.

#### **ANATHEMA 5**

If anyone understands the expression -- one hypostasis of our Lord Jesus Christ -- so that it means the union of many hypostases, and if he attempts thus to introduce into the mystery of Christ two hypostases, or two persons, and, after having introduced two persons, speaks of one person according to dignity, honor or worship, as Theodore and Nestorius insanely have written; and if anyone slanders the holy synod of Chalcedon, as though it had used this expression in this impious sense, and does not confess that the Word of God is united with the flesh hypostatically, and that therefore there is but one hypostasis or one person, and that the holy synod of Chalcedon has professed in this sense the one hypostasis of our Lord Jesus Christ; let him be anathema. For the Holy Trinity, when God the Word was incarnate, was not increased by the addition of a person or hypostasis.

#### **ANATHEMA 6**

If anyone says that the holy, glorious, and ever-virgin Mary is called God-bearer by misuse of language and not truly, or by analogy, believing that only a mere man was born of her and that God the Word was not incarnate of her, but that the incarnation of God the Word resulted only from the fact that he united himself to that man who was born of her; if anyone slanders the Holy Synod of Chalcedon as though it had asserted the Virgin to be God-bearer according to the impious sense of Theodore; or if anyone shall call her manbearer or Christbearer, as if Christ were not God, and shall not confess that she is truly God-bearer, because God the Word who before all time was begotten of the Father was in these last days incarnate of her, and if anyone shall not confess that in this pious sense the holy Synod of Chalcedon confessed her to be God-bearer: let him be anathema.

#### **ANATHEMA 7**

If anyone using the expression, "in two natures," does not confess that our one Lord Jesus Christ is made known in the deity and in the manhood, in order to indicate by that expression a difference of the natures of which the ineffable union took place without confusion, a union in which neither the nature of the Word has changed into that of the flesh, nor that of the flesh into that of the Word (for each remained what it was by nature, even when the union by hypostasis had taken place); but shall take the expression with regard to the mystery of Christ in a sense so as to divide the parties, let him be anathema. Or if anyone recognizing the number of natures in the same our one Lord Jesus Christ, God the Word incarnate, does not take in contemplation only the difference of the natures which compose him, which difference is not destroyed by the union between them -- for one is composed of the two and the two are in one -- but shall make use of the number two to divide the natures or to make of them persons properly so called, let him be anathema.



#### **ANATHEMA 8**

If anyone confesses that the union took place out of two natures or speaks of the one incarnate nature of God the Word and does not understand those expressions as the holy Fathers have taught, that out of the divine and human natures, when union by hypostasis took place, one Christ was formed; but from these expressions tries to introduce one nature or essence of the Godhead and manhood of Christ; let him be anathema. For in saying that the only-begotten Word was united by hypostasis personally we do not mean that there was a mutual confusion of natures, but rather we understand that the Word was united to the flesh, each nature remaining what it was. Therefore there is one Christ, God and man, of the same essence with the Father as touching his Godhead, and of the same essence with us as touching his manhood. Therefore the Church of God equally rejects and anathematizes those who divide or cut apart or who introduce confusion into the mystery of the divine dispensation of Christ.

#### **ANATHEMA 9**

If anyone says that Christ ought to be worshipped in his two natures, in the sense that he introduces two adorations, the one peculiar to God the Word and the other peculiar to the man; or if anyone by destroying the flesh, or by confusing the Godhead and the humanity, or by contriving one nature or essence of those which were united and so worships Christ, and does not with one adoration worship God the Word incarnate with his own flesh, as the Church of God has received from the beginning; let him be anathema.

#### **ANATHEMA 10**

If anyone does not confess that our Lord Jesus Christ who was crucified in the flesh is true God and the Lord of Glory and one of the Holy Trinity; let him be anathema.

#### **ANATHEMA 11**

If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, together with their impious, godless writings, and all the other heretics already condemned and anathematized by the holy catholic and apostolic Church, and by the aforementioned four Holy Synods and all those who have held and hold or who in their godlessness persist in holding to the end the same opinion as those heretics just mentioned; let him be anathema.

### **The Apostle's Creed**

I believe in God the Father, Almighty, Maker of heaven and earth:  
And in Jesus Christ, his only begotten Son, our Lord:  
Who was conceived by the Holy Ghost, born of the Virgin Mary:  
Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell:  
The third day he rose again from the dead:  
He ascended into heaven, and sits at the right hand of God the Father Almighty:  
From thence he shall come to judge the quick and the dead:  
I believe in the Holy Ghost:  
I believe in the holy catholic church: the communion of saints:  
The forgiveness of sins:  
The resurrection of the body:  
And the life everlasting. Amen.

## **The Athanasian Creed**

- Whoever wills to be in a state of salvation, before all things it is necessary that he hold the catholic faith, which except everyone shall have kept whole and undefiled without doubt he will perish eternally.
- Now the catholic faith is that we worship One God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the substance. For there is one Person of the Father, another of the Son, another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit, is One, the Glory equal, the Majesty coeternal.
- Such as the Father is, such is the Son, and such is the Holy Spirit; the Father uncreated, the Son uncreated, and the Holy Spirit uncreated; the Father infinite, the Son infinite, and the Holy Spirit infinite; the Father eternal, the Son eternal, and the Holy Spirit eternal. And yet not three eternals but one eternal, as also not three infinities, nor three uncreated, but one uncreated, and one infinite. So, likewise, the Father is almighty, the Son almighty, and the Holy Spirit almighty; and yet not three almighties but one almighty.
- So the Father is God, the Son God, and the Holy Spirit God; and yet not three Gods but one God. So the Father is Lord, the Son Lord, and the Holy Spirit Lord; and yet not three Lords but one Lord. For like as we are compelled by Christian truth to acknowledge every Person by Himself to be both God and Lord; so are we forbidden by the catholic religion to say, there be three Gods or three Lords.
- The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created but begotten. The Holy Spirit is of the Father and the Son, not made nor created nor begotten but proceeding. So there is one Father not three Fathers, one Son not three Sons, and Holy Spirit not three Holy Spirits. And in this Trinity there is nothing before or after, nothing greater or less, but the whole three Persons are coeternal together and coequal.
- So that in all things, as is aforesaid, the trinity in Unity and the Unity in Trinity is to be worshipped. He therefore who wills to be in a state of salvation, let him think thus of the Trinity.
- But it is necessary to eternal salvation that he also believe faithfully the Incarnation of our Lord Jesus Christ. The right faith therefore is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.
- He is God of the substance of the Father begotten before the worlds, and He is man of the substance of His mother born in the world; perfect God, perfect man subsisting of a reasoning soul and human flesh; equal to the Father as touching His Godhead, inferior to the Father as touching His Manhood.
- Who although He be God and Man yet He is not two but one Christ; one however not by conversion of the Godhead in the flesh, but by taking of the Manhood in God; one altogether not by confusion of substance but by unity of Person. For as the reasoning soul and flesh is one man, so God and Man is one Christ.
- Who suffered for our salvation, descended into hell, rose again from the dead, ascended into heaven, sits at the right hand of the Father, from whence He shall come to judge the living and the dead. At whose coming all men shall rise again with their bodies and shall give account for their own works. And they that have done good shall go into life eternal, and they who indeed have done evil into eternal fire.
- This is the catholic faith, which except a man shall have believed faithfully and firmly he cannot be in a state of salvation.

## **The Nicene Creed**

- I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.
- And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.



- Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.
- And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.
- And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

## Luther's 95 Theses

95 Theses Martin Luther nailed on the church door at Wittenburg.  
OCTOBER 31, 1517

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1. When our Lord and Master Jesus Christ said, "Repent" ( [Matthew 4:17](#) ), he willed the entire life of believers to be one of repentance.
2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.
3. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.
4. The penalty of sin remains as long as the hatred of self (that is, true inner repentance), namely till our entrance into the kingdom of heaven.
5. The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.
6. The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.
7. God remits guilt to no one unless at the same time he humbles him in all things and makes him submissive to the vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to the canons themselves, nothing should be imposed on the dying.
9. Therefore the Holy Spirit through the pope is kind to us insofar as the pope in his decrees always makes exception of the article of death and of necessity.

10. Those priests act ignorantly and wickedly who, in the case of the dying, reserve canonical penalties for purgatory.
11. Those tares of changing the canonical penalty to the penalty of purgatory were evidently sown while the bishops slept ( [Matthew 13:25](#) ).
12. In former times canonical penalties were imposed, not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.
14. Imperfect piety or love on the part of the dying person necessarily brings with it great fear; and the smaller the love, the greater the fear.
15. This fear or horror is sufficient in itself, to say nothing of other things, to constitute the penalty of purgatory, since it is very near to the horror of despair.
16. Hell, purgatory, and heaven seem to differ the same as despair, fear, and assurance of salvation.
17. It seems as though for the souls in purgatory fear should necessarily decrease and love increase.
18. Furthermore, it does not seem proved, either by reason or by Scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.
19. Nor does it seem proved that souls in purgatory, at least not all of them, are certain and assured of their own salvation, even if we ourselves may be entirely certain of it.
20. Therefore the pope, when he uses the words "plenary remission of all penalties," does not actually mean "all penalties," but only those imposed by himself.
21. Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.
22. As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.
23. If remission of all penalties whatsoever could be granted to anyone at all, certainly it would be granted only to the most perfect, that is, to very few.
24. For this reason most people are necessarily deceived by that indiscriminate and high-sounding promise of release from penalty.
25. That power which the pope has in general over purgatory corresponds to the power which any bishop or curate has in a particular way in his own diocese and parish.
26. The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them.
27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.
28. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone.

29. Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal, as related in a legend.

30. No one is sure of the integrity of his own contrition, much less of having received plenary remission.

31. The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.

32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.

33. Men must especially be on guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to him.

34. For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.

35. They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.

36. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.

37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.

38. Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said (Thesis 6), the proclamation of the divine remission.

39. It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.

40. A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them -- at least it furnishes occasion for hating them.

41. Papal indulgences must be preached with caution, lest people erroneously think that they are preferable to other good works of love.

42. Christians are to be taught that the pope does not intend that the buying of indulgences should in any way be compared with works of mercy.

43. Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.

44. Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.

45. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.

46. Christians are to be taught that, unless they have more than they need, they must reserve enough for their family needs and by no means squander it on indulgences.

47. Christians are to be taught that they buying of indulgences is a matter of free choice, not commanded.
48. Christians are to be taught that the pope, in granting indulgences, needs and thus desires their devout prayer more than their money.
49. Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of them.
50. Christians are to be taught that if the pope knew the exactions of the indulgence preachers, he would rather that the basilica of St. Peter were burned to ashes than built up with the skin, flesh, and bones of his sheep.
51. Christians are to be taught that the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.
52. It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.
53. They are the enemies of Christ and the pope who forbid altogether the preaching of the Word of God in some churches in order that indulgences may be preached in others.
54. Injury is done to the Word of God when, in the same sermon, an equal or larger amount of time is devoted to indulgences than to the Word.
55. It is certainly the pope's sentiment that if indulgences, which are a very insignificant thing, are celebrated with one bell, one procession, and one ceremony, then the gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.
56. The true treasures of the church, out of which the pope distributes indulgences, are not sufficiently discussed or known among the people of Christ.
57. That indulgences are not temporal treasures is certainly clear, for many indulgence sellers do not distribute them freely but only gather them.
58. Nor are they the merits of Christ and the saints, for, even without the pope, the latter always work grace for the inner man, and the cross, death, and hell for the outer man.
59. St. Lawrence said that the poor of the church were the treasures of the church, but he spoke according to the usage of the word in his own time.
60. Without want of consideration we say that the keys of the church, given by the merits of Christ, are that treasure.
61. For it is clear that the pope's power is of itself sufficient for the remission of penalties and cases reserved by himself.
62. The true treasure of the church is the most holy gospel of the glory and grace of God.
63. But this treasure is naturally most odious, for it makes the first to be last ( [Matthew 20:16](#) ).
64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65. Therefore the treasures of the gospel are nets with which one formerly fished for men of wealth.

66. The treasures of indulgences are nets with which one now fishes for the wealth of men.

67. The indulgences which the demagogues acclaim as the greatest graces are actually understood to be such only insofar as they promote gain.

68. They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.

69. Bishops and curates are bound to admit the commissaries of papal indulgences with all reverence.

70. But they are much more bound to strain their eyes and ears lest these men preach their own dreams instead of what the pope has commissioned.

71. Let him who speaks against the truth concerning papal indulgences be anathema and accursed.

72. But let him who guards against the lust and license of the indulgence preachers be blessed.

73. Just as the pope justly thunders against those who by any means whatever contrive harm to the sale of indulgences.

74. Much more does he intend to thunder against those who use indulgences as a pretext to contrive harm to holy love and truth.

75. To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.

76. We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.

77. To say that even St. Peter if he were now pope, could not grant greater graces is blasphemy against St. Peter and the pope.

78. We say on the contrary that even the present pope, or any pope whatsoever, has greater graces at his disposal, that is, the gospel, spiritual powers, gifts of healing, etc., as it is written, [1 Corinthians 12:28](#) ).

79. To say that the cross emblazoned with the papal coat of arms, and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.

80. The bishops, curates, and theologians who permit such talk to be spread among the people will have to answer for this.

81. This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.

82. Such as: "Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church? The former reason would be most just; the latter is most trivial.

83. Again, "Why are funeral and anniversary masses for the dead continued and why does he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?"

84. Again, "What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, because of the need of that pious and beloved soul, free it for pure love's sake?"

85. Again, "Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?"

86. Again, "Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?"

87. Again, "What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?"

88. Again, "What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?"

89. "Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?"

90. To repress these very sharp arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the church and the pope to the ridicule of their enemies and to make Christians unhappy.

91. If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.

92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace! ( [Jeremiah 6:14](#) )

93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94. Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.

95. And thus be confident of entering into heaven through many tribulations rather than through the false security of peace ( [Acts 14:22](#) ).